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T

PILGRIM'S PROGRESS.

JOHN BUNYAN IN PRISON.

RIM'S PROGRESS

FROM

orld to That which is to Come.

NDER THE SIMILITUDE OF A DREAM.

BY

OHN BUNYAN.

Life of the Author.

THE celebrated author of the "Pilgrim's Progress" was born, A.D. 1628, at Elstow, a small village near Bedford. His father earned his bread by the low occupation of a common tinker; but he bore a fair character, and took care that his son, whom he brought up to the same business, should be taught to read and write. We are told, indeed, that he quickly forgot all he had learned, through his extreme profligacy; yet it is probable that he retained so much as enabled him to recover the rest, when his mind became better disposed.

The materials from which an account of this valuable man must be compiled are very scanty and confused. He seems from his earliest youth to have been greatly addicted to impiety and profligacy; yet he was interrupted in his course by continual alarms and convictions, which were sometimes peculiarly overwhelming, but had no other effect at the time than to extort from him the most absurd wishes that can be imagined.

During the early part of his life he was twice preserved from the most imminent danger of drowning; and was thus reserved by the all-disposing hand of God for better purposes. He seems, however, to have made *progressive advances in* wickedness, and to have become *the ringleader of youth in* every kind of profaneness and *excess.*

His career of vice received a considerable check, in consequence of his marriage with the daughter of a person who had been very religious in his way, and remarkably bold in reproving vice, but who was then dead. His wife's discourse to him concerning her father's piety excited him to go regularly to church.

The events recorded of our author are so destitute of dates, or regard to the order in which they happened, that no clear arrangement can now be made of them; but it is probable that this new attention to religion, though ineffectual to the reformation of his conduct, rendered him more susceptible of convictions, and his vigorous imagination, at that time wholly unrestrained by knowledge or discretion, laid him open to a variety of impressions, sleeping and waking, which he verily supposed to arise from words spoken to him, or objects presented before his bodily senses. He says, that one day when he was engaged in diversion with his companions, "A voice did suddenly dart from heaven into my soul, which said, Wilt thou leave thy sins and go to heaven, or have thy sins and go to hell?" The consciousness of his wicked course of life, accompanied with the recollection of the truths he had read, suddenly meeting, as it were, in his mind, thus produced a violent alarm, and made such an impression on his imagination, that he seemed to have heard these words, and to have seen Christ frowning and menacing him.

He was next tempted to conclude that it was then too late to repent or seek salvation; and as he ignorantly listened to the suggestion, he indulged his corrupt inclinations without restraint, imagining that this was the only way in which he could possibly have the least expectation of pleasure.

While he was proceeding in this wretched course, a woman of very bad character reproved him with great severity for profane swearing, declaring that he exceeded in it all men she had ever heard. This m

hamed, when he reflected that he was too such a bad woman to endure; so that from he began to break off that odious custom. y and terrified mind was also prepared to e most alarming impressions during his sleep; had such a dream about the day of judgment, ts awful circumstances and consequences, as rfully influenced his conduct.

He was, however, reluctant to part with his irreligi- s associates and vain pleasures, till the conversation of a poor man who came in his way induced him to read the Bible, especially the preceptive and historical parts of it; and this put him upon an entire reformation of his conduct. He seems ever after to have considered all the convictions and desires which he at this time experienced, as wholly originating from natural principles; but in this, perhaps, some persons will venture to dissent from him. A self-righteousness, accompanied with self-complacency, and furnishing incentives to pride, is indeed a full proof of unregeneracy. But conscientiousness, connected with disquietudes, humiliation for sin, and a disposition to wait for divine teaching, is an effect and evidence of life, though the mind be yet darkened with ignorance, error, and prejudice. And he that hath given life will give it more abundantly; for "the path of the just is as the shining light, that shineth more and more unto the perfect day."

While Bunyan was in this state of mind, he went, in the course of his trade as a tinker, to Bedford, where he overheard some women discoursing about regeneration; and though he could not understand their meaning, he was greatly affected by observing the earnestness, cheerfulness, and humility of their behaviour, and was also *convinced that his* views of religion were at that *time very defective.* Being thus led to frequent their *company, he was brought* as it were into a new world

ssaries. The Ranters first assailed him by
party, who had formerly been Mr. Bunyan's
in vice; but he over-acted his part; and,
even to deny the being of a God, probably
he character of Atheist in the "Pilgrim's
While Mr. Bunyan was engaged in reading
f the Ranters, not being able to form his
bout them, he was led to offer up prayer to
might be able to discern truth from error.
suitable request the Lord graciously an-
soon saw through the delusions of the
d probably referred to them, under the
Self-will, in the second part of this work.
les of St. Paul, which he now read with great
ut without any guide or instructor, gave
his being assaulted by many sore tempta-
found the apostle continually speaking of
he could find no way by which he might
the meaning of that word, or discover
was a believer or not; so that, mistaking
f Christ (Matt. xvii. 20), he was tempted to
tion of his difficulty by trying to work a

to trust in God, and leave elec
ng," with the Lord, to whom it

Ir. Bunyan became acquainted
ntipædobaptist minister at Bed-
on was very useful to him; yet
ts more discouraged than ever,
f those evils in his heart which
ticed; and by doubts concerning
ures, which his entire ignorance
ich they are authenticated ren-
ing to him. He was, however,
sermon he heard on the love of
unds on which he derived satis-
ment from it are not very accu-
after this he was admitted, by
ber of Mr. Gifford's church, A.D.
ty-seven years of age; and, after
estly desired by the congregation
. For a while he resisted their
deep sense of his incompetency;
revailed upon to speak in a small
d greatly to their satisfaction and
een thus proved for a consider-
ngth called forth, and set apart
to the ministerial office, which
thfulness and success during a
ough frequently with the greatest
tude.

1655, and imprisoned 1660, he
ng engaged in the work previous
t does not appear whether he
oyment as a minister, or whether
sionally, and continued to work
, however, to the restoration of
churches were principally filled
e been distinguished as Noncon-

he was expected to preach in a church near
e; and a student of that university, not re-
for sobriety, observing a concourse of people,
ed by curiosity to hear "the tinker prate;"
iscourse made an unexpected impression on
He embraced every future opportunity of
Ir. Bunyan, and at length became an eminent
in Cambridgeshire. When the Restoration
, and, contrary to equity, engagements, and
ley, the laws were framed and executed with
evidently intended to exclude every man
pled the least tittle of the doctrine, liturgy,
, or government of the Established Church,
an was one of the first that suffered by them;
courageous and unreserved, he went on in
terial work without any disguise, and, on
r 12, 1660, was apprehended by a warrant from
Vingate, at Harlington, near Bedford, with
r persons, and committed to the county gaol.
nfined till the quarter-sessions, when his in-
stated, "That John Bunyan, of the town of
labourer, had devilishly and perniciously ab-
om coming to church to hear divine service;
common upholder of several unlawful meet-
conventicles, to the great disturbance and
n of the good subjects of this kingdom, con-
the laws of our sovereign Lord the King."
charged upon him in this absurd indictment
er proved, as no witnesses were produced.
nfessed, in conversation with the magistrates,
vas a Dissenter, and had preached. This,
sidered as equivalent to conviction, was re-
ainst him; and as he refused to conform, he
nced to perpetual banishment. This sentence
not executed; but he was confined in Bed-
more than twelve years, notwithstanding
npts were made to obtain his deliverance.

BUNYAN PARTING FROM HIS FAMILY.

; this tedious imprisonment, or at least part of
d no books, except a Bible and Fox's Martyr-
st in this situation he penned the "Pilgrim's
," and many other treatises. He was only
/o years of age when he was imprisoned. He
nt his youth in the most disadvantageous
imaginable; had been no more than five years
· *of the* church at Bedford, and less time a
f *the gospel;* yet in this admired allegory he

appears to have been most intimately acquainted with all the variety of characters which ministers, long employed in the sacred service, and eminent for judgment and sagacity, have observed among professors or opposers of evangelical truth!

He was at some times favoured by the gaolers, and permitted to see his family and friends; and, during the former part of his imprisonment, was even allowed to go out occasionally, and once to take a journey to London, probably to see whether some legal redress might not be obtained, according to some intimations given by Sir Matthew Hale, when petitions in his favour were laid before the judges. But this indulgence of the gaoler exposing him to great danger, Mr. Bunyan was afterwards more closely confined.

In the last year of his imprisonment (A.D. 1671) he was chosen pastor of the Dissenting church at Bedford, though it does not appear what opportunity he could have of exercising his pastoral office, except within the precincts of the gaol. He was, however, liberated soon after, through the good offices of Dr. Barlow, Bishop of Lincoln, after many fruitless attempts had been made for that purpose. Thus terminated his tedious, severe, and even illegal imprisonment, which had given him abundant opportunity for the exercise of patience and meekness; and which seems to have been overruled both for his own spiritual improvement and the furtherance of the gospel, by leading him to study, and to form habits of close reflection and accurate investigation of various subjects, in order to pen his several treatises, when probably he would neither have thought so deeply, nor written so well, had he been more at ease, and at liberty.

A short time after his enlargement he built a meeting-house at Bedford by the voluntary contributions of his friends, and here he statedly preached to large auditories, till his death, without meeting with any re-

station. He used to come up to London where he preached among the Nonconh great acceptance; and it is said that Dr. quently attended on these occasions, and his approbation in very decided language. made stated circuits into other parts of Engand animated his brethren to bear the cross ntly, to obey God rather than man, and to leave onsequences with him. He was at the same time culiarly attentive to the temporal wants of those ho suffered for conscience' sake. He was very exact in family religion and the instruction of his children; being principally concerned for their spiritual interests, and comparatively indifferent about their temporal prosperity. He therefore declined the liberal proposal of a wealthy citizen of London to take his son as an apprentice without any premium, saying, "God did not send me to advance my family, but to advance the gospel;" probably disliking the business or situation as unfavourable to piety.

Nothing material is recorded concerning him between his enlargement in 1672, and his death in 1688. In the last year of his life he took a journey in very bad weather from London to Reading, Berks, to make up a breach between a father and his son, with whom he had some acquaintance; and having happily effected his last work and labour of love, he returned to his lodgings on Snow Hill apparently in good health, but very wet with the heavy rain that was then falling; and soon after he was seized with a fever, which in ten days terminated his useful life. He bore his malady with great patience and composure, and died in a very comfortable and triumphant manner, August 31, 1688, aged sixty years, after having exercised his ministry about thirty-two. He lies buried in Bunhill Fields, where a tombstone to his memory may still be seen. He was twice married; by his first wife he left four children, one of

which, a daughter named Mary, who was bl
before him. He was married to his second v
1658, two years before his imprisonment, by v
seems not to have had any children.

He was undoubtedly endued with extra
natural talents. His understanding, discernm
mory, invention, and imagination, were ren
sound and vigorous; so that he made very gr
ficiency in the knowledge of scriptural divinity
brought up in ignorance; but he never ma
progress in human learning. Even such perso
not favour his religious principles have don
justice to his mental powers. The celebr
Johnson ranks the "Pilgrim's Progress" amo
few books indeed of which the reader, when l
to the conclusion, wishes they had been lon
allows it to rank high among the works o
genius.

THE PILGRIM'S PR(

Part First.

WHEREIN IS DISCOVERED THE MANNE
OUT, HIS DANGEROUS JOURNEY
ARRIVAL AT THE DESI
COUNTRY.

The Author's Apology

FOR HIS BOOK.

WHEN at the first I took my pen in hand
Thus for to write, I did not understand
That I at all should make a little book
In such a mode: nay, I had undertook
To make another; which, when almost done,
Before I was aware I this begun.

And thus it was: I, writing of the way
And race of saints, in this our gospel day,
Fell suddenly into an allegory
About their journey, and the way to glory,
In more than twenty things, which I set down.
This done, I twenty more had in my crown;
And they again began to multiply,
Like sparks that from the coals of fire do fly.
Nay, then, thought I, if that you breed so fast,
I'll put you by yourselves, lest you at last
Should prove *ad infinitum*, and eat out
The book that I already am about.

Well, so I did; but yet I did not think
To show to all the world my pen and ink
In such a mode; I only thought to make
I knew not what: nor did I undertake
Thereby to please my neighbour; no, not I:
I did it mine own self to gratify.

Neither did I but vacant seasons spend
In this my scribble; nor did I intend
But to divert myself, in doing this,
From worser thoughts, which make me do amiss.
Thus I set pen to paper with delight,
And quickly had my thoughts in black and white:
For, having now my method by the end,
Still as I pulled, it came; and so I penned
It down, until it came at last to be,
For length and breadth, the bigness which you see.
Well, when I had thus put mine ends together,
I showed them others, that I might see whether
They would condemn them, or them justify.
And some said, Let them live; some, Let them
die:
Some said, John, print it; other said, Not so:
Some said, It might do good; others said, No.
Now was I in a strait, and did not see
Which was the best thing to be done by me.
At last I thought, Since you are thus divided,
I print it will: and so the case decided.
For, thought I, some, I see, would have it done
Though others in that channel do not run:
To prove, then, who advisèd for the best,
Thus I thought fit to put it to the test.
I further thought, if now I did deny
Those that would have it, thus to gratify,
I did not know but hinder them I might
Of that which would to them be great delight.
For those which were not for its coming forth
I said to them, *Offend you I am loath;*
Yet, since your brethren pleasèd with it be,
Forbear to judge till you do further see.
If that thou wilt not read, let it alone:
Some love the meat, some love to pick the bone.
Yea, that I might them better palliate,
I did, too, with them thus expostulate:

[illegible], when the bright bring

[illegible], dark or bright, if they their silver drops
[illegible]s to descend, the Earth, by yielding crops,
[illegible]s praise to both, and carpeth not at either,
[illegible] treasures up the fruit they yield together;
[illegible], so commixes both, that in her fruit
[illegible]e can distinguish this from that: they suit
[illegible] well when hungry; but if she be full,
[illegible]spews out both, and makes their blessings null.
[illegible]ou see the ways the fisherman doth take
[illegible]atch the fish. What engines doth he make!
[illegible]ld how he engageth all his wits,
[illegible] his snares, lines, angles, hooks, and nets!
[illegible]sh there be that neither hook, nor line,
[illegible]nare, nor net, nor engine, can make thine.
[illegible] must be groped for, and be tickled too,
[illegible]y will not be catched, whate'er you do.
[illegible] does the fowler seek to catch his game
[illegible]rs means! all which one cannot name:
[illegible]s, his nets, his lime-twigs [illegible]

Is not without those things that do excel
What do in brave but empty notions dwell.
Well, yet I am not fully satisfied
That this your book will stand when soundly tried.
Why, what's the matter? *It is dark.* What though?
But it is feigned. What of that? I trow
Some men, by feignèd words as dark as mine,
Make truth to spangle and its rays to shine.
But they want solidness. Speak, man, thy mind.
They drown the weak; metaphors make us blind.
Solidity, indeed, becomes the pen
Of him that writeth things divine to men.
But must I needs want solidness because
By metaphors I speak? Were not God's laws,
His gospel laws, in olden times held forth
By types, shadows, and metaphors? Yet loath
Will any sober man be to find fault
With them, lest he be found for to assault
The highest wisdom. No; he rather stoops,
And seeks to find out what, by pins and loops,
By calves and sheep, by heifers and by rams,
By birds and herbs, and by the blood of lambs,
God speaketh to him: and happy is he
That finds the light and grace that in them be.
Be not too forward, therefore, to conclude
That I want solidness—that I am rude.
All things solid in show not solid be;
All things in parables despise not we,
Lest things most hurtful lightly we receive,
And things that good are of our souls bereave.
My dark and cloudy words, they do but hold
The truth, as cabinets enclose the gold.
The prophets usèd much by metaphors
To set forth truth; yea, whoso considers
Christ, his apostles too, shall plainly see
That truths to this day in such mantles be.

raid to say that Holy Writ,
r its style and phrase puts down all wit,
where so full of all these things—
igures, allegories? Yet there springs
, that same Book that lustre, and those rays
ight, that turn our darkest nights to days.
Come, let my carper to his life now look,
And find there darker lines than in my book
He findeth any ; yea, and let him know
That in his best things there are worse lines too.
May we but stand before impartial men,
To his poor one I dare adventure ten,
That they will take my meaning in these lines
Far better than his lies in silver shrines.
Come, Truth, although in swaddling-clouts I find,
Informs the judgment, rectifies the mind,
Pleases the understanding, makes the will
Submit ; the memory, too, it doth fill
With what doth our imaginations please ;
Likewise it tends our troubles to appease.
Sound words, I know, Timothy is to use,
And old wives' fables he is to refuse ;
But yet grave Paul him nowhere did forbid
The use of parables ; in which lay hid
That gold, those pearls and precious stones, that were
Worth digging for, and that with greatest care.
Let me add one word more : O man of God,
Art thou offended? Dost thou wish I had
Put forth my matter in another dress,
Or that I had in things been more express?
Three things let me propound, then I submit
To those that are my betters, as is fit.
1. I find not that I am denied the use
Of this my method, so I no abuse
Put on the words, things, readers ; or be rude
In handling figure or similitude

In application; but, all that I may,
Seek the advance of truth, this or that way.
Denied, did I say? Nay, I have leave
(Examples, too, and that from them that have
God better pleasèd, by their words or ways,
Than any man that breatheth now-a-days)
Thus to express my mind, thus to declare
Things unto thee that excellentest are.

2. I find that men (as high as trees) will write
Dialogue-wise; yet no man doth them slight
For writing so: indeed, if they abuse
Truth, cursèd be they, and the craft they use
To that intent; but yet let Truth be free
To make her sallies upon thee and me
Which way it pleases God; for who knows how,
Better than he that taught us first to plough,
To guide our mind and pens for his design?
And he makes base things usher in divine.

3. I find that Holy Writ, in many places,
Hath semblance with this method, where the cases
Do call for one thing to set forth another.
Use it I may, then, and yet nothing smother
Truth's golden beams; nay, by this method may
Make it cast forth its rays as light as day.

And now, before I do put up my pen,
I'll show the profit of my book; and then
Commit both thee and it unto that Hand
That pulls the strong down and makes weak ones stand.

This book, it chalketh out before thine eyes
The man that seeks the everlasting prize:
It shows you whence he comes, whither he goes;
What he leaves undone, also what he does:
It also shows you how he runs and runs,
Till he unto the gate of glory comes:
It shows, too, who set out for life amain,
As if the lasting crown they would obtain:

Here also you may see the reason why
They lose their labour, and like fools do die.
  This book will make a traveller of thee,
If by its counsel thou wilt rulèd be;
It will direct thee to the Holy Land,
If thou wilt its directions understand;
Yea, it will make the slothful active be;
The blind also delightful things to see.
  Art thou for something rare and profitable?
Wouldest thou see a truth within a fable?
Art thou forgetful? Wouldest thou remember
From New Year's Day to the last of December?
Then read my fancies; they will stick like burs,
And may be, to the helpless, comforters.
  This book is writ in such a dialect
As may the minds of listless men affect;
It seems a novelty, and yet contains
Nothing but sound and honest gospel strains.
  Wouldst thou divert thyself from melancholy?
Wouldst thou be pleasant, yet be far from folly?
Wouldst thou read riddles, and their explanation?
Or else be drownèd in thy contemplation?
Dost thou love picking meat? Or wouldst thou see
A man i' the clouds, and hear him speak to thee?
Wouldst thou be in a dream, and yet not sleep?
Or wouldst thou in a moment laugh and weep?
Wouldst thou lose thyself and catch no harm,
And find thyself again without a charm?
Wouldst read thyself, and read thou knowest not what,
And yet know whether thou art blessed or not,
By reading the same lines? O then come hither,
And lay my book, thy head, and heart together.

JOHN BUNYAN.

PILGRIM'S PROGRESS.

Part First.

I walked through the wilderness of this
rorld, I lighted on a certain place where
ras a den, and laid me down
n that place to sleep; and, as
lreamed a dream. I dreamed, and, behold,
an clothed with rags, standing in a certain
his face from his own house, a book in his
a great burden upon his back (Isa. lxiv. 6;
8; Ps. xxxviii. 4). I looked, and saw him
ook, and read therein; and, as he read, he
rembled; and, not being able
ontain, he brake out with a
cry, saying, "What shall I do?" Acts
30, 31; Hab. ii. 1, 2.
light, therefore, he went home, and refrained
long as he could, that his wife and children
perceive his distress; but he could not be
because that his trouble increased. Where-
gth he brake his mind to his wife and chil-
thus he began to talk to them. O my dear
he, and you the children of
, your dear friend, am in my-
y reason of a burden that lieth hard upon

The jail.

His misery.

The world.

BUNYAN DREAMING.

me: moreover, I am for certain informed that our city will be burned with fire from heaven; in v fearful overthrow both myself, with thee my wife you my sweet babes, shall mis come to ruin, except (the which see not) some way of escape can be whereby we may be delivered. At this his n were sore amazed; not for that they believed th he had said to them was true, but because they that some frenzy distemper had got into therefore, it drawing towards night, and th

He knows no way of escape as yet.

would know how he did. So, when the morning was sleeping, he
Worse and worse: he also set to talking to them
again; but they began to be hardened.
They also thought to drive away his dis-
temper by harsh and surly carriages to
him: sometimes they would deride, sometimes they
would chide, and sometimes they would quite neglect
him. Wherefore he began to retire himself to his
chamber, to pray for and pity them, and also to con-
dole his own misery; he would also walk solitarily in
the fields, sometimes reading and sometimes praying:
and thus for some days he spent his time.

Carnal physic for a sick soul.

Now I saw, upon a time, when he was walking in the
fields, that he was, as he was wont, reading
and greatly distressed in his
burst out

ment, and from thence to execution; and the thoughts of these things make me cry.

Conviction of the necessity of fleeing.

Then said Evangelist, If this be thy condition, why standest thou still? He answered, Because I know not whither to go. Then he gave him a parchment roll, and there was written within, "Flee from the wrath to come!" (Matt. iii. 7.)

Christ and the way to him cannot be found without the Word.

The man, therefore, read it, and looking upon Evangelist very carefully, said, Whither must I fly? Then said Evangelist, pointing with his finger over a very wide field, Do you see yonder Wicket-gate? (Matt. vii. 13, 14.) The man said, No. Then said the other, Do you see yonder shining light? (Ps. cxix. 105; 2 Pet. i. 19.) He said, I think I do. Then said Evangelist, Keep that light in your eye, and go up directly thereto: so shalt thou see the gate; at which, when thou knockest, it shall be told thee what thou shalt do. So I saw in my dream, that the man began to run. Now, he had not run far from his own door, but his wife and children perceiving it, began to cry after him to return; but the man put his fingers in his ears, and ran on, crying, Life! life! eternal life! (Luke xiv. 26.) So he looked not behind him, but fled towards the middle of the plain (Gen. xix. 17).

They that flee from the wrath to come are a gazing-stock to the world.

The neighbours also came out to see him run (Jer. xx. 10); and, as he ran, some mocked, others threatened, and some cried after him to return; and, among those that did so, there were two that resolved to fetch him back by force. The name of the one was Obstinate, and the name of the other Pliable. Now, by this time the man was got a good distance from them: but, however, they were resolv to pursue him; which they did, and in a little time th

Obstinate and Pliable follow him.

CHRISTIAN AND EVANGELIST.

. him. Then said the man, Neighbours, where-
ye come? They said, To persuade you to go
h us. But he said, That can by no means be.
'l, said he, in the City of Destruction, th
where I was born. I see it to be so; ar

dying there, sooner or later, you will sink lower than the grave, into a place that burns with fire and brimstone: be content, good neighbours, and go along with me.

Obst. What! said Obstinate, and leave our friends and our comforts behind us?

Chr. Yes, said Christian (for that was his name), because that *all* which you shall forsake is not worthy to be compared with *a little* of that which I am seeking to enjoy (2 Cor. iv. 18); and if you will go along with me, and hold it, you shall fare as I myself; for there, where I go, is enough and to spare (Luke xv. 17). Come away, and prove my words.

Obst. What are the things you seek, since you leave all the world to find them?

Chr. I seek an inheritance incorruptible, undefiled, and that fadeth not away (1 Pet. i. 4); and it is laid up in Heaven, and safe there (Heb. xi. 16), to be bestowed, at the time appointed, on them that diligently seek it. Read it so, if you will, in my book.

Obst. Tush, said Obstinate, away with your book; will you go back with us or no?

Chr. No, not I, said the other, because I have laid my hand to the plough (Luke ix. 62).

Obst. Come, then, neighbour Pliable, let us turn again, and go home without him: there is a company of these crazy-headed coxcombs, that, when they take a fancy by the end, are wiser in their own eyes "than seven men that can render a reason" (Prov. xxvi. 16).

Pli. Then, said Pliable, don't revile; if what the good Christian says is true, the things he looks after are better than ours; my heart inclines to go with my neighbour.

Obst. What! more fools still! Be ruled by me, and go back; who knows whither such a brain-sick fellow will lead you? Go back, go back, and be wise.

Chr. Nay, but do thou come with thy neighbour,

[illegible] I speak
[illegible] I
[illegible] read here in this book; *Christian and Obstinate pull for Pliable's soul.*
[illegible] truth of what is expressed
[illegible] all is confirmed by the
[illegible] that made it (Heb. ix. 17–22, xiii. 20).
[illegible] neighbour Obstinate, saith Pliable, I begin
[illegible] point; I intend to go along
[illegible] good man, and to cast in my *Pliable consented to go with Christian.*
[illegible]: but, my good companion,
[illegible] the way to this desired place?
[illegible] directed by a man, whose name is Evan-
[illegible] sped me to a little gate that is before us,
[illegible] will receive instructions about the way.
[illegible], then, good neighbour, let us be going.
[illegible] went both together.
[illegible] I will go back to my place,
[illegible]ate: I will be no companion *Obstinate goes railing back.*
[illegible]led, fantastical fellows.
[illegible]w in my dream, that, when Obstinate was
Christian and Pliable went *Talk between Christian and Pliable.*
[illegible] the plain; and thus they
discourse:
[illegible], neighbour Pliable, how do you do? I am
[illegible] persuaded to go along with me. Had even
himself but felt what I have felt of
terrors of what is yet unseen he would not
have given us the back.
[illegible], neighbour Christian, since there are none
here, tell me now further, what the things
[illegible]w to be enjoyed, whither we are going.
[illegible]n better conceive of them with my mind
of them with my tongue: but
you are desirous to know, I *God's things unspeakable.*
them in my book.
do you think that the words of your book
true?

Chr. Yes, verily; for it was made by Him that cannot lie (Tit. i. 2).

Pli. Well said: what things are they?

Chr. There is an endless kingdom to be inhabited, and everlasting life to be given us, that we may inhabit that kingdom for ever (Isa. xlv. 17; John x. 27–29).

Pli. Well said; and what else?

Chr. There are crowns of glory to be given us, and garments that will make us shine like the sun in the firmament of heaven (2 Tim. iv. 8; Rev. iii. 4; Matt. xiii. 43).

Pli. This is very pleasant; and what else?

Chr. There shall be no more crying, nor sorrow; for He that is owner of the place will wipe all tears from our eyes (Isa. xxv. 8; Rev. vii. 17, xxi. 4).

Pli. And what company shall we have there?

Chr. There we shall be with seraphims and cherubims,—creatures that will dazzle your eyes to look on them (Isa. vi. 2). There also you shall meet with thousands and ten thousands that have gone before us to that place: none of them are hurtful, but loving and holy; every one walking in the sight of God, and standing in his presence with acceptance for ever (1 Thess. iv. 16, 17; Rev. v. 11). In a word, there we shall see the elders with their golden crowns (Rev. iv. 4); there we shall see the holy virgins with their golden harps (Rev. xiv. 1–5); there we shall see men that by the world were cut in pieces, burnt in flames, eaten of beasts, drowned in the seas, for the love they bare to the Lord of the place,—all well, and clothed with immortality as with a garment (John xii. 25; 2 Cor. v. 2–4).

Pli. The hearing of this is enough to ravish one's heart. But are these things to be enjoyed? How shall *we get to be sharers thereof?*

Chr. The Lord, the Governor of the country, hath *recorded that in this book;* the substance of which *If we be truly willing to have it,* he will bestow it

A lv. 1, 2; John vi. 37, vii. 37; Rev. xxi. 6,

ell, my good companion, glad am I to hear of ngs: come on, let us mend our pace.

I cannot go so fast as I would, by reason of this n that is on my back.

ow, I saw in my dream, that, just as they had ended s talk, they drew near to a very miry slough, that was n the midst of the plain; and they, being heedless, did both fall suddenly into the bog. The name of the slough was Despond. Here, therefore, they wallowed for a time, being grievously bedaubed with dirt; and Christian, because of the burden that was on his back, began to sink in the mire.

The Slough of Despond.

Pli. Then said Pliable, Ah! neighbour Christian, where are you now?

Chr. Truly, said Christian, I do not know.

Pli. At this Pliable began to be offended, and angrily said to his fellow, Is this the happiness you have told me all this while of? If we have such ill speed at our first setting out, what may we expect betwixt this and our journey's end? May I get out again with my life, you shall possess the brave country alone for me. And with that he gave a desperate struggle or two, and got out of the mire on that side of the slough which was next to his own house: so away he went, and Christian saw him no more.

It is not enough to be pliable.

Wherefore Christian was left to tumble in the Slough of Despond alone: but still he endeavoured to struggle to that side of the slough that was still further from his own house, and next to the Wicket-gate; the which he did, but could not get out, because of the burden that was upon his back. But I beheld in my dream, that a man came to him, whose name was Help, and asked him what he did there.

Christian, in trouble, seeks still to get further from his own house.

Chr. Sir, said Christian, I was bid go this way by a man called Evangelist, who directed me also to yonder gate, that I might escape the wrath to come; and, as I was going thither, I fell in here.

The promises.

Help. But why did you not look for the steps?

Chr. Fear followed me so hard, that I fled the next way, and fell in.

THE SLOUGH OF DESPOND.

Help lifts him up.

Help. Then said he, Give me thy hand. So he ga him his hand, and he drew him out, a set him upon sound ground, and bid h go on his way (Ps. xl. 2).

Then I stepped to him that plucked him out, said, Sir, wherefore, since over this place is the from the City of Destruction to yonder gate, is it this plat is not mended, that poor travellers mig thither with more security? And he said unt This miry slough is such a place as cannot be me

What makes the Slough of Despond.

it is the descent whither the scu filth that attends conviction for s *continually* run, and therefore it t *the Slough of Despond;* for still, as the sinner *ened about his lost* condition, there ariseth i

and doubts, and discouraging apprehen-
all of them get together, and settle in this
this is the reason of the badness of this

the pleasure of the King that this place
in so bad (Isa. xxxv. 3, 4). His labourers
r direction of His Majesty's surveyors, been
ese sixteen hundred years employed about
f ground, if perhaps it might have been
a, and to my knowledge, said he, here have
wed up at least twenty thousand cart-loads,
s of wholesome instructions, that have at
een brought from all places of the King's
and they that can tell, say they are the
ls to make good ground of the place), if so
have been mended; but it is the Slough of
ll, and so will be when they have done what

re are, by the direction of the Lawgiver,
and substantial steps, placed
gh the very midst of this
; at such time as this place
spew out its filth, as it doth
nge of weather, these steps
een; or, if they be, men, through the dizzi-
r heads, step beside; and then they are be-
rpose, notwithstanding the steps be there:
nd is good when they are once got in at the
xii. 23).

The promises of forgiveness and acceptance to life by faith in Christ.

w in my dream, that by this time Pliable
ne to his house, so that his
came to visit him; and some
led him wise man for com-
nd some called him fool for

Pliable got home, and is visited of his neighbours.

imself with Christian: others, again, did
owardliness; saying, Surely, since you be-
e, I would not have been so base to have

given out for a few difficulties. So Pliable sat sneaking among them. But at last he got more confidence, and then they all turned their tale, and began to deride poor Christian behind his back. And thus much concerning Pliable.

His entertainment by them at his return.

Now, as Christian was walking solitarily by himself, he espied one afar off, come crossing over the field to meet him; and their hap was to meet just as they were crossing the way of each other. The gentleman's name that met him was Mr. Worldly Wiseman: he dwelt in the town of Carnal Policy,—a very great town, and also hard by from whence Christian came. This man, then, meeting with Christian, and having some inkling of him,—for Christian's setting forth from the City of Destruction was much noised abroad, not only in the town where he dwelt, but also it began to be the town talk in some other places,—Mr. Worldly Wiseman, therefore, having some guess of him, by beholding his laborious going, by observing his sighs and groans, and the like, began thus to enter into some talk with Christian:

Mr. Worldly Wiseman meets with Christian.

Talk betwixt Mr. Worldly Wiseman and Christian.

World. How now, good fellow, whither away after this burdened manner?

Chr. A burdened manner, indeed, as ever, I think, poor creature had! And whereas you ask me, Whither away? I tell you, sir, I am going to yonder Wicket-gate before me; for there, as I am informed, I shall be put into a way to be rid of my heavy burden.

World. Hast thou a wife and children?

Chr. Yes; but I am so laden with this burden, that I cannot take that pleasure in them as formerly: methinks I am as if I had none (1 Cor. vii. 29).

World. Wilt thou hearken unto me if I give thee *counsel?*

Chr. *If it be good, I will;* for I stand in need of good *counsel.*

ld. I would advise thee, then, that thou with all get thyself rid of thy burden; for wilt never be settled in thy mind en: nor canst thou enjoy the bene- f the blessing which God hath be- ed upon thee till then.

Mr. Worldly Wiseman's counsel to Christian.

r. That is that which I seek for, even to be rid of heavy burden: but get it off myself I cannot; nor here any man in our country that can take it off my ulders; therefore am I going this way, as I told you, t I may be rid of my burden.

Vorld. Who bid thee go this way to be rid of thyburden?

Chr. A man that appeared to me to be a very great id honourable person; his name, as I remember, is vangelist.

World. I beshrew him for his counsel: there is not a nore dangerous and troublesome way in he world than is that unto which he ath directed thee; and that thou shalt ind, if thou wilt be ruled by his counsel. Thou hast met with something, as I per- eive, already; for I see the dirt of the Slough of De- pond is upon thee: but that slough is the beginning of he sorrows that do attend those that go on in that way. Hear me; I am older than thou: thou art like to meet rith, in the way which thou goest, wearisomeness, pain- ulness, hunger, perils, nakedness, sword, lions, dragons, larkness, and, in a word, death, and what not! These hings are certainly true, having been confirmed by nany testimonies. And why should a man so care- esly cast away himself, by giving heed to a stranger?

Mr. Worldly Wiseman condemns Evangelist's counsel.

Chr. Why, sir, this burden upon my back is more terrible to me than all these hings which *you have mentioned*; nay, *methinks I care not* what I meet with in e way, *if so be I can also* meet with deliverance from burden.

The frame of the heart of a young Christian.

World. How camest thou by thy burden at first?

Chr. By reading this book in my hand.

World. I thought so; and it has happened unto thee as to other weak men, who, meddling with things too high for them, do suddenly fall into thy distractions; which distractions do not only unman men (as thine, I perceive, have done thee), but they run them upon desperate ventures, to obtain they know not what.

Worldly Wiseman does not like that men should be serious in reading the Bible.

Chr. I know what I would obtain; it is ease from my heavy burden.

World. But why wilt thou seek for ease this way, seeing so many dangers attend it? especially since, hadst thou but patience to hear me, I could direct thee to the obtaining of what thou desirest, without the dangers that thou, in this way, wilt run thyself into; yea, and the remedy is at hand. Besides, I will add, that, instead of those dangers, thou shalt meet with much safety, friendship, and content.

Whether Mr. Worldly Wiseman prefers Morality before the strait gate.

Chr. Pray, sir, open this secret to me.

World. Why, in yonder village (the village is named Morality) there dwells a gentleman whose name is Legality, a very judicious man, and a man of a very good name, that has skill to help men off with such burdens as thine are from their shoulders; yea, to my knowledge, he hath done a great deal of good this way; ay, and besides, he hath skill to cure those that are somewhat crazed in their wits with their burdens. To him, as I said, thou mayest go, and be helped presently. His house is not quite a mile from this place; and if he should not be at home himself, he hath a pretty young man to his son, whose name is Civility, that can do it (to speak on) as well as the old gentleman himself: there, I say, thou mayest be eased of thy burden; and if thou art not minded to go back to thy former habita-

ıdeed, I would not wish thee, thou mayest
ıy wife and children to thee to this village,
e are houses now stand empty, one of which
st have at reasonable rates: provision is there
and good; and that which will make thy life
ıappy is, to be sure, there thou shalt live by
ghbours, in credit and good fashion.

s Christian somewhat at a stand; but pre-
concluded, If this be true,
s gentleman hath said, my
rse is to take his advice: and
ıe thus further spake:

Christian snared by Mr. Worldly Wiseman's words.

, which is my way to this honest man's

Do you see yonder high hill?

Mount Sinai.

s, very well.

By that hill you must go, and the first house
at is his.

tian turned out of his way to go to Mr. Le-
ıse for help: but, behold, when he was got
by the hill, it seemed so high,
ıat side of it that was next the
id hang so much over, that
was afraid to venture further,
ill should fall on his head;

Christian afraid that Mount Sinai would fall on his head.

there he stood still, and wotted not what to
his burden now seemed heavier to him than
was in his way. There came also flashes of
the hill, that made Christian afraid that he
burnt (Ex. xix. 16, 18); here, therefore, he
did quake for fear (Heb. xii.
ıow he began to be sorry that
ıken Mr. Worldly Wiseman's
And with that he saw Evange-
to meet him; at the sight also
began to blush for shame.

Evangelist findeth Christian under Mount Sinai, and looketh severely upon him.

t drew nearer and nearer; and, coming up

to him, he looked upon him with a severe and dreadful countenance, and thus began to reason with Christian:

Evan. What dost thou here, Christian? said he: at which words Christian knew not what to answer; wherefore at present he stood speechless before him. Then said Evangelist further, Art not thou the man that I found crying without the walls of the City of Destruction?

Evangelist reasons afresh with Christian.

Chr. Yes, dear sir, I am the man.

Evan. Did not I direct thee the way to the little Wicket-gate?

Chr. Yes, dear sir, said Christian.

Evan. How is it, then, that thou art so quickly turned aside? for thou art now out of the way.

Chr. I met with a gentleman so soon as I had got over the Slough of Despond, who persuaded me that I might, in the village before me, find a man that could take off my burden.

Evan. What was he?

Chr. He looked like a gentleman, and talked much to me, and got me at last to yield; so I came hither: but when I beheld this hill, and how it hangs over the way, I suddenly made a stand, lest it should fall on my head.

Evan. What said that gentleman to you?

Chr. Why, he asked me whither I was going? and I told him.

Evan. And what said he then?

Chr. He asked me if I had a family; and I told him. But, said I, I am so loaden with the burden that is on my back, that I cannot take pleasure in them as formerly.

Evan. And what said he then?

Chr. He bid me with speed get rid of my burden; and I told him it was ease that I sought. And, said I, I am therefore going to yonder gate, to receive fur

sir, that you set me in; which way, said he, will direct you to a gentleman's house that hath skill to take off these burdens. So I believed him, and turned out of that way into this, if haply I might be soon eased of my burden. But when I came to this place, and beheld things as they are, I stopped, for fear (as I said) of danger: but I now know not what to do.

Evan. Then, said Evangelist, stand still a little, that I may show thee the words of God. So he stood trembling. Then said Evangelist, "See that ye refuse not Him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven" (Heb. xii. 25). He said, moreover, "Now the

to whom he sent thee: The man that met thee is one Worldly Wiseman, and rightly is he so called; partly because he savoureth only of the doctrine of this world (1 John iv. 5),—therefore he always goes to the town of Morality to church; and partly because he loveth that doctrine best, for it saveth him best from the cross (Gal. vi. 12): and because he is of this carnal temper, therefore he seeketh to prevent my ways, though right. Now there are three things in this man's counsel that thou must utterly abhor.

Evangelist discovers the deceit of Mr. Worldly Wiseman.

1. His turning thee out of the way.
2. His labouring to render the cross odious to thee.
3. And his setting thy feet in that way that leadeth unto the administration of death.

First. Thou must abhor his turning thee out of the way; yea, and thine own consenting thereto; because this is to reject the counsel of God for the sake of the counsel of a Worldly Wiseman. The Lord says, "Strive to enter in at the strait gate" (Luke xiii. 24), the gate to which I send thee; for "strait is the gate that leadeth unto life, and few there be that find it" (Matt. vii. 13, 14). From this little Wicket-gate, and from the way thereto, hath this wicked man turned thee, to the bringing of thee almost to destruction; hate, therefore, his turning thee out of the way, and abhor thyself for hearkening to him.

Secondly. Thou must abhor his labouring to render the cross odious unto thee; for thou art to prefer it "before the treasures in Egypt" (Heb. xi. 25, 26). Besides, the King of glory hath told thee, that he that "will save his life shall lose it" (Mark viii. 35; John xii. 25; Matt. x. 39). And, "He that cometh after me, *and hateth not his father*, and mother, and wife, and *children, and brethren*, and sisters, yea, and his own *life also, he cannot be my* disciple" (Luke xiv. 26). I *say, therefore, for man to* labour to persuade thee tha

d thy death, without which, the Truth hath
cannot not have eternal life—this doctrine
abhor.

Thou must hate his setting of thy feet in
h leadeth to the ministration of death. And
u must consider to whom he sent thee, and
nable that person was to deliver thee from

om thou wast sent for ease, being by name
the son of the bond-woman which now is,
bondage with her children
-27); and is, in a mystery,
Sinai, which thou hast feared
thy head. Now, if she with her children
age, how canst thou expect by them to be

The bond-woman.

This Legality, therefore, is not able to set
rom thy burden. No man was as yet ever
urden by him; no, nor ever is likely to be:
e justified by the works of the law; for by
f the law no man living can be rid of his
erefore, Mr. Worldly Wiseman is an alien,
gality is a cheat; and for his son Civility,
ding his simpering looks, he is but a hypo-
cannot help thee. Believe me, there is no-
l this noise, that thou hast heard of these
, but a design to beguile thee of thy salva-
rning thee from the way in which I had set
ter this, Evangelist called aloud to the
confirmation of what he had said; and with
came words and fire out of the mountain
h poor Christian stood, that made the hair
stand up. The words were thus pronounced:
as are of the works of the law are under the
it *is written,* Cursed is every one that con-
in all things which are written in the book
do them" (Gal. iii. 10).

ian looked for nothing but death, and be-

gan to cry out lamentably; even cursing the time in which he met with Mr. Worldly Wiseman; still calling himself a thousand fools for hearkening to his counsel: he also was greatly ashamed to think that this gentleman's arguments, flowing only from the flesh, should have that prevalency with him as to cause him to forsake the right way. This done, he applied himself again to Evangelist in words and sense as follow:

Christian inquires if he may yet be happy.

Chr. Sir, what think you? Is there hope? May I now go back, and go up to the Wicket-gate? Shall I not be abandoned for this, and sent back from thence ashamed? I am sorry I have hearkened to this man's counsel. But may my sin be forgiven?

Evangelist comforts him.

Evan. Then said Evangelist to him, Thy sin is very great, for by it thou hast committed two evils: thou hast forsaken the way that is good, to tread in forbidden paths. Yet will the man at the gate receive thee, for he has good-will for men; only, said he, take heed that thou turn not aside again, "lest thou perish from the way, when his wrath is kindled but a little" (Ps. ii. 12). Then did Christian address himself to go back; and Evangelist, after he had kissed him, gave him one smile, and bid him God-speed. So he went on with haste, neither spake he to any man by the way; nor, if any asked him, would he vouchsafe them an answer. He went like one that was all the while treading on forbidden ground, and could by no means think himself safe til again he was got into the way which he left to follo Mr. Worldly Wiseman's counsel. So, in process time, Christian got up to the gate. Now, over the ga there was written, "Knock, and it shall be opened un you" (Matt. vii. 7).

He knocked, therefore, more than once or twice, ing,—

now enter here? Will he within
to entertain me, though I have been
unknowing rebel? Then shall I
fall to sing his lasting praise on high.

ly came a grave person to the gate, named

AT THE GATE.

ho asked who was there? and whence he
hat he would have?
is a poor burdened sinner. I come from
estruction, but am going to Mount Zion,
be delivered from the wrath to come. I
fore, sir, since I am informed that by this
ay thither, know if you are willing to let

I am willing with all my
; and with that he opened

The gate will be opened to broken-hearted sinners.

ristian was stepping in, the other gave

him a pull. Then said Christian, What means that? The other told him: A little distance from this gate, there is erected a strong castle, of which Beelzebub is the captain; from thence both he and they that are with him shoot arrows at those that come up to this gate, if haply they may die before they can enter in.

Satan envies those that enter the strait gate.

Then said Christian, I rejoice and tremble. So when he was got in, the man of the gate asked him who directed him thither.

Christian entered the gate with joy and trembling.

Talk between Good-will and Christian.

Chr. Evangelist bid me come hither and knock (as I did); and he said that you, sir, would tell me what I must do.

Good-w. An open door is set before thee, and no man can shut it.

Chr. Now I begin to reap the benefits of my hazards.

Good-w. But how is it that ye came alone?

Chr. Because none of my neighbours saw their danger, as I saw mine.

Good-w. Did any of them know of your coming?

Chr. Yes; my wife and children saw me at the first, and called after me to turn again: also, some of my neighbours stood crying and calling after me to return: but I put my fingers in my ears, and so came on my way.

Good-w. But did none of them follow you to persuade you to go back?

Chr. Yes, both Obstinate and Pliable; but when they saw that they could not prevail, Obstinate went railing back, but Pliable came with me a little way.

Good-w. But why did he not come through?

A man may have company when he sets out for heaven, and yet go thither alone.

Chr. We, indeed, came both together, until we came at the Slough of Despond, into the which we also suddenly fell. And then was my neighbour Pliable discouraged, and would not venture further. Wherefore, getting out again, on that side ne

house, he told me I should possess the brave one for him; so he went his way, and I came after Obstinate, and I to this gate.

Then said Goodwill, Alas, poor man! is the lory of so little esteem with him, that he it not worth running the hazards of a few to obtain it?

ily, said Christian, I have said the truth of nd if I should also say all the nyself, it will appear there is ient betwixt him and myself. he went back to his own house, turned aside to go in the way of death, being thereto by the carnal arguments of one Mr. Viseman.

Christian accuseth himself before the man at the gate.

Oh! did he light upon you? What! he re had you a-sought for ease at the hands of ity! They are both of them a very cheat. ou take his counsel?

s, as far as I durst. I went to find out Mr. ntil I thought that the mountain that stands se would have fallen upon my head; where- I was forced to stop.

That mountain has been the death of many, be the death of many more; it is well you sing by it dashed in pieces.

hy, truly, I do not know what had become of had not Evangelist happily met me again, as sing in the midst of my dumps; but it was cy that he came to me again, for else I had e hither. But now I am come, such a one as re fit, indeed, for death by that mountain, to stand talking with my Lord. But, oh! vour is this to me, that yet I am admitted ere!

We make no objections against any, not-g all that they have done before they came

hither. They are "in no wise cast out" (John vi. 37); and therefore, good Christian, come a little way with me, and I will teach thee about the way thou must go. Look before thee; dost thou see this narrow way? *That* is the way thou must go. It was cast up by the patriarchs, prophets, Christ, and his apostles; and it is as straight as a rule can make it. This is the way thou must go.

Christian comforted again.

Christian directed yet on his way.

Christian afraid of losing his way.

Chr. But, said Christian, are there no turnings, or windings, by which a stranger may lose his way?

Good-w. Yes, there are many ways butt down upon this, and they are crooked and wide. But thus thou mayest distinguish the right from the wrong, the right only being straight and narrow (Matt. vii. 14).

Then I saw in my dream, that Christian asked him further if he could not help him off with his burden that was upon his back; for as yet he had not got rid thereof, nor could he by any means get it off without help.

Christian weary of his burden.

There is no deliverance from the guilt and burden of sin, but by the death and blood of Christ.

He told him, As to thy burden, be content to bear it, until thou comest to the place of deliverance; for there it will fall from thy back of itself.

Then Christian began to gird up his loins, and to address himself to his journey. So the other told him, that by that he was gone some distance from the gate, he would come at the house of the Interpreter, at whose door he should knock, and he would show him excellent things. Then Christian took his leave of his friend, and he again bid him God-speed.

Christian comes to the house of the Interpreter.

Then he went on till he came to the *house of* the Interpreter, where he *knocked* over and over. At last one *came to the door, and asked* who was there.

a traveller, who was bid by an
ne goodman of this house to call here
would therefore speak with the master
So he called for the master of the house;
ttle time, came to Christian, and asked
t he would have.

Sir, said Christian, I am a man that am come
the City of Destruction, and am going to Mount
; and I was told by the man that stands at the
e at the head of this way, that if I called here, you
ould show me excellent things, such as would be a
help to me on my journey.

Inter. Then said the Interpreter, Come in; I will show that which will be profitable to thee. So he commanded his man to light the candle, and bid Christian follow him. So he had him into a private room, and bid his man open a door; the which when he had done, Christian saw the picture of a very grave person hang up against the wall; and this was the fashion of it: It had eyes lifted up to heaven, the best of books in his hand, the law of truth was written upon his lips, the world was behind his back; he stood as if he pleaded with men, and a crown of gold did hang over his head.

He is entertained.

Illumination.

Christian sees a brave picture.

The fashion of the picture.

Chr. Then said Christian, What meaneth this?

Inter. The man whose picture this is, is one of a thousand. He can beget children (1 Cor. iv. 15), travail in birth with children (Gal. iv. 19), and nurse them himself when they are born. And whereas thou seest him with his eyes lift up to heaven, the best of books in his hand, and the law of truth writ on his lips; it is to show thee that his work is to know and unfold dark things to sinners, even as also thou seest him stand as if he pleaded with men: and whereas thou seest the world

The meaning of the picture.

as cast behind him, and that a crown hangs over his head; that is to show thee that slighting and despising the things that are present, for the love that he hath to his Master's service, he is sure in the world that comes next to have glory for his reward. Now, said the Interpreter, I have showed thee this picture first, because the man whose picture this is, is the only man whose the Lord of the place whither thou art going hath authorized to be thy guide, in all difficult places thou mayest meet with in the way. Wherefore, take good heed to what I have showed thee, and bear well in thy mind what thou hast seen, lest in thy journey thou meet with some that pretend to lead thee right, but their way goes down to death.

Why he showed him the picture first.

Then he took him by the hand, and led him into a very large parlour that was full of dust, because never swept; the which after he had reviewed a little while, the Interpreter called for a man to sweep. Now, when he began to sweep, the dust began so abundantly to fly about, that Christian had almost therewith been choked. Then said the Interpreter to a damsel that stood by, Bring hither the water, and sprinkle the room; the which when she had done, it was swept and cleansed with pleasure.

Chr. Then said Christian, What means this?

Inter. The Interpreter answered, This parlour is the heart of a man that was never sanctified by the sweet grace of the gospel: the dust is his original sin and inward corruptions, that have defiled the whole man. He that began to sweep at first, is the Law; but she that brought water, and did sprinkle it, is the Gospel. Now, whereas thou sawest that so soon as the first *began to sweep, the dust* did so fly about that the room *could not by him be* cleansed, but that thou wast almost *choked therewith; this* is to show thee, that the la *instead of cleansing* the heart (by its working) th

put strength into, and increase it in
it doth discover and forbid it; for it
power to subdue (Rom. vii. 9; 1 Cor.
20).

saw'st the damsel sprinkle the room
which it was cleansed with pleasure;
hee, that when the gospel comes in the
us influences thereof to the heart, then,
ou saw'st the damsel lay the dust by
loor with water, so is sin vanquished
and the soul made clean through the
consequently fit for the King of glory
xv. 3; Eph. v. 26; Acts xv. 9; Rom.
n xv. 13).

er, in my dream, that the Interpreter
hand, and had him into
here sat two little chil-
n his chair. The name
s Passion, and the name of the other
tion seemed to be much discontented,
as very quiet. Then Christian asked,
son of the discontent of
nterpreter answered, The
m would have him stay
gs till the beginning of
out he will have all now.
willing to wait.

He throwes him Passion and Patience.

Passion will have it now.

Patience is for waiting.

at one came to Passion, and brought
treasure, and poured it
: the which he took up
rein, and withal laughed
n. But I beheld but a
had lavished all away, and had nothing
s.

Passion has his desire, and quickly lavishes all away.

Christian to the Interpreter, Expound
fully to me.

I, These two lads are figures: Passion.

I perceive it is not best to covet things
, but to wait for things to come.
ı say truth: "for the things that are seen
l, but the things that are not
arnal" (2 Cor. iv. 18). But
be so, yet since things present
ıhy appetite are such near neighbours one to
nd, again, because things to come and carnal
uch strangers one to another; therefore it is
rst of these so suddenly fall into amity, and
nce is so continued between the second.

The first things are temporal.

saw in my dream that the Interpreter took
by the hand and led him into a place where
e burning against a wall, and one standing by
s casting much water upon it, to quench it; yet
fire burn higher and hotter.
said Christian, What means this?
nterpreter answered, This fire is the work of
ıat is wrought in the heart; he that casts water
to extinguish and put it out, is the Devil: but
thou seest the fire notwithstanding burn higher
ter, thou shalt also see the reason of that. So
him about to the backside of the wall, where he
an with a vessel of oil in his hand, of the which
lso continually cast (but secretly) into the fire.
said Christian, What means this?
nterpreter answered, This is Christ, who con-
, with the oil of his grace (2 Cor. xii. 9), main-
ıe work already begun in the heart; by the
f which, notwithstanding what the Devil can
souls of his people prove gracious still. And in
ın sawest that the man stood behind the wall to
n the fire; that is to teach thee that it is hard
tempted to see how this work of grace is main-
ı the soul.
lso that the Interpreter took him again by the
led him into a pleasant place, where was

builded a stately palace, beautiful to behold; a
sight of which Christian was greatly delighted.
saw also, upon the top thereof, certain persons w
ing, who were clothed all in gold.

Then said Christian, May we go in thither?

Then the Interpreter took him and led him up
wards the door of the palace; and, behold, at the
stood a great company of men, as desirous to go in,
durst not. There also sat a man at a little dist
from the door, at a table-side, with a book and his
horn before him, to take the name of him that sh
enter therein; he saw also, that in the door-way s
many men in armour, to keep it, being resolved t
to the men that would enter what hurt and mis
they could. Now was Christian somewhat in an
At last, when every man started back for fear of
armed men, Christian saw a man
very stout countenance come up to
man that sat there to write, saying
down my name, sir; he which when he had don
saw the man draw his sword, and put an helmet
his head, and rush toward the door upon the a
men, who laid upon him with deadly force; but
man, not at all discouraged, fell to cutting and hac
most fiercely. So after he had received and given m
wounds to those that attempted to keep him ou
cut his way through them all, and pressed forward
the palace (Acts xiv. 22); at which there was a plea
voice heard from those that were within, even of t
that walked upon the top of the palace, saying,—

The valiant man.

Come in, come in;
Eternal glory thou shalt win.

So he went in, and was clothed with such garment
they. Then Christian smiled, and said, I think w
I know the meaning of this.

Now, said Christian, let me go hence. Nay

preter, till I have showed thee a little
ser that thou shalt go on
) he took him by the hand [illegible]
d him into a very dark room,
sat a man in an iron cage.
nan, to look on, seemed very sad [illegible]
yes looking down to the ground, his hands
gether, and he sighed as if he would break [illegible]
Then said Christian, What means this? [illegible]
the Interpreter bid him talk with the man.
en said Christian to the man, What art thou? The
n answered, I am what I was not once.

Chr. What wast thou once?

Man. The man said, I was once a fair and flourish-
ing professor, both in mine own eyes and also in the
eyes of others; I was once, as I thought, fair for the
Celestial City, and had then even joy at the thoughts
that I should get thither (Luke viii. 13.

Chr. Well, but what art thou now?

Man. I am now a man of despair, and am shut
in it, as in this iron cage. I cannot get out; oh, now
I cannot!

Chr. But how camest thou in this condition?

Man. I left off to watch and be sober; I laid the reins
upon the neck of my lusts; I sinned against the light
of the Word, and the goodness of God; I have grieved
the Spirit, and he is gone; I tempted the Devil, and he
is come to me; I have provoked God to anger, and he
has left me; I have so hardened my heart that I can-
not repent.

Then said Christian to the Interpreter, But is there
no hope for such a man as this? Ask him, said the In-
terpreter. Nay, said Christian, pray, sir, do you.

Inter. Then said the Interpreter, Is there no hope,
but you must be kept in the iron cage of despair?

Man. No, none at all.

Inter. Why, the Son of the Blessed is very pitiful [illegible]

Man. I have crucified him to myself afresh (Heb. vi. 6); I have despised his person (Luke xix. 14); I have despised his righteousness; I have "counted his blood an unholy thing;" I have "done despite to the Spirit of grace" (Heb. x. 28, 29): therefore I have shut myself out of all the promises, and there now remains to me nothing but threatenings, dreadful threatenings, fearful threatenings of certain judgment and fiery indignation, which shall devour me as an adversary.

Inter. For what did you bring yourself into this condition?

Man. For the lusts, pleasures, and profits of this world; in the enjoyment of which I did then promise myself much delight: but now every one of those things also bite me, and gnaw me like a burning worm.

Inter. But canst thou not now repent and turn?

Man. God hath denied me repentance. His Word gives me no encouragement to believe: yea, himself hath shut me up in this iron cage; nor can all the men in the world let me out. O eternity! eternity! how shall I grapple with the misery that I must meet with in eternity!

Inter. Then said the Interpreter to Christian, Let this man's misery be remembered by thee, and be an everlasting caution to thee.

Chr. Well, said Christian, this is fearful! God help me to watch and be sober, and to pray that I may shun the cause of this man's misery. Sir, is it not time for me to go on my way now?

Inter. Tarry till I shall show thee one thing more, and then thou shalt go on thy way.

So he took Christian by the hand again, and led him into a chamber, where there was one rising out of bed; and as he put on his raiment he shook and trembled. Then said Christian, Why doth this man thus tremble?

aming fire; also the heavens were on a
. I heard then a voice saying, "Arise,
come to judgment!" and with that the
graves opened, and the dead that were
forth. Some of them were exceeding
ted upward; and some sought to hide
der the mountains (1 Cor. xv. 52; 1 Thess.
4; 2 Thess. i. 7, 8; John v. 28, 29; Rev.
. xxvi. 21; Dan. vii. 10; Ps. xcv. 1–3;
7). Then I saw the Man that sat upon
the book, and bid the world draw near.
by reason of a fierce flame which issued
from before him, a convenient distance
nd them, as betwixt the Judge and the
e bar (Mal. iii. 2, 3; Dan. vii. 9, 10). I
roclaimed to them that attended on the
n the cloud, "Gather together the tares,
stubble, and cast them into the burning
iii. 12, xiii. 30; Mal. iv. 1). And with
nless pit opened, just whereabout I stood;
th of which there came, in an abundant
a and coals of fire with hideous noises

came into my mind, and my conscience did accuse me on every side (Rom. ii. 14, 15). Upon this I awaked from my sleep.

Chr. But what was it that made you so afraid of this sight?

Man. Why, I thought that the day of judgment was come, and that I was not ready for it; but this frighted me most, that the angels gathered up several, and left me behind; also the pit of hell opened her mouth just where I stood. My conscience, too, afflicted me; and, as I thought, the Judge had always his eye upon me, showing indignation in his countenance.

Then said the Interpreter to Christian, Hast thou considered all these things?

Chr. Yes, and they put me in hope and fear.

Inter. Well, keep all things so in thy mind that they may be as a goad in thy sides, to prick thee forward in the way thou must go. Then Christian began to gird up his loins, and to address himself to his journey. Then said the Interpreter, The Comforter be always with thee, good Christian, to guide thee in the way that leads to the City. So Christian went on his way, saying,—

> Here I have seen things rare and profitable;
> Things plea-ant, dreadful, things to make me stable
> In what I have begun to take in hand:
> Then let me think on them, and understand
> Wherefore they showed me were; and let me be
> Thankful, O good Interpreter! to thee.

Now I saw in my dream that the highway, up which Christian was to go, was fenced on either side with a wall, and that wall was called Salvation (Isa. xxvi. 1). Up this way, therefore, did burdened Christian run, but not without great difficulty, because of the load on his back.

He ran thus till he came at a place somewhat ascending; and upon that place stood a Cross, and a litt

bottom, a Sepulchre. So I saw in my
st as Christian came up with the Cross,
ssed from off his shoulders, and fell from
, and began to tumble, and so continued to
me to the mouth of the Sepulchre, where it
I saw it no more.

Christian glad and lightsome, and said,
y heart, He hath given me
orrow, and life by his death.
od still a while to look and
it was very surprising to
e sight of the Cross should
m of his burden. He looked,
nd looked again, even till the springs that
head sent the waters down his cheeks
0). Now, as he stood looking and weeping,

When God releases us of our guilt and burden, we are as those that leap for joy.

CHRISTIAN AT THE CROSS.

ee Shining Ones came to him and saluted
"Peace be to thee." So the first said to
sins be forgiven thee" (Mark ii. 5; the se-
d him of his rags, and clothed him with
iment (Zech. iii. 4; the third also set a

tion.

fast asleep, with fetters upon their heels. The name of the one was Simple, another Sloth, and the third Presumption.

Christian then seeing them lie in this case, went to them, if peradventure he might awake them, and cried, You are like them that sleep on the top of a mast (Prov. xxiii. 34), for the Dead Sea is under you,—a gulf that hath no bottom: awake, therefore, and come away; be willing also, and I will help you off with your irons. He also told them, If he that "goeth about like a roaring lion" comes by, you will certainly become a prey to his teeth (1 Pet. v. 8). With that they looked upon him, and began to reply in this sort: Simple said, I see no danger. Sloth said, Yet a little more sleep! And Presumption said, Every fat must stand upon its own bottom; what is the answer else that I should give thee? And so they lay down to sleep again, and Christian went on his way. Yet was he troubled to think that men in that danger

There is no persuasion will do, if God openeth not the eyes.

ttle esteem the kindness of him that so
d to help them, both by awakening of them,
of them, and proffering to help them off
irons. And as he was troubled thereabout,
two men come tumbling over the wall on the
f the narrow way; and they made up apace
The name of the one was Formalist, and the
e other Hypocrisy. So, as I said, they drew
m, who thus entered with them into discourse.

ntlemen, whence came you, er go you?

Christian talked with them.

nd *Hyp.* We were born in the ain-glory, and are going for praise to Mount

hy came you not in at the gate which standeth inning of the way? Know you not that it is at "he that cometh not in by the door, but p some other way, the same is a thief and a John x. 1.)

nd *Hyp.* They said, that to go to the gate for vas, by all their countrymen, counted too far d that, therefore, their usual way was to make t of it, and to climb over the wall, as they

t will it not be counted a trespass against the e city whither we are bound, thus to violate d will?

nd *Hyp.* They told him, that, as for that, he t trouble his head thereabout; hey did they had custom for, l produce, if need were, testi- t would witness it, for more usand years.

They that come into the way, but not by the door, think that they can say something in vindication of their own practice.

at, said Christian, will your and a trial at law?

d *Hyp.* They told him that custom, it being standing as above a thousand years, would,

doubtless, now be admitted as a thing legal by any impartial judge. And beside, said they, if we get into the way, what's matter which way we get in? If we are in, we are in. Thou art but in the way, who, as we perceive, came in at the gate; and we are also in the way, that came tumbling over the wall: wherein, now, is thy condition better than ours?

Chr. I walk by the rule of my Master; you walk by the rude working of your fancies. You are counted thieves already by the Lord of the way; therefore I doubt you will not be found true men at the end of the way. You come in by yourselves, without his direction; and shall go out by yourselves, without his mercy.

To this they made him but little answer; only they bid him look to himself. Then I saw that they went on, every man in his way, without much conference one with another, save that these two men told Christian, that, as to laws and ordinances, they doubted not but they should as conscientiously do them as he. Therefore, said they, we see not wherein thou differest from us, but by the coat that is on thy back which was, as we trow, given thee by some of thy neighbours to hide the shame of thy nakedness.

Chr. By laws and ordinances you will not be saved, since you came not in by the door (Gal. ii. 16). And as for this coat that is on my back, it was given me by the Lord of the place whither I go; and that, as you say, to cover my nakedness with. And I take it as a token of his kindness to me; for I had nothing but rags before. And besides, thus I comfort myself as I go: Surely, think I when I come to the gate of the City, the Lord thereo will know me for good, since I have his coat on m back,—a coat that he gave me freely in the day that ripped me of my rags. I have, moreover, a mar

Christian has got his Lord's coat on his back, and is comforted therewith.

, which, perhaps, you have taken no
ne of my Lord's most ;
ates fixed there in the day
en fell off my shoulders. I
, moreover, that I had then
roll, sealed, to comfort me by reading as
e way; I was also bid to give it in at the
te, in token of my certain going in after it:
hings, I doubt, you want, and want them
came not in at the gate.

He is comforted, also, with his mark and his roll.

hings they gave him no answer; only they
each other and laughed. Then I saw that
on all, save that Christian
, who had no more talk but
lf, and that sometimes sigh-
sometimes comfortably: also he would be
ng in the roll, that one of the Shining Ones
y which he was refreshed.

Christian has talk with himself.

then, that they all went on till they came
of the Hill Difficulty, at the
which was a spring There
n the same place two other
es that which came straight from the gate:
to the left hand, and the other to the right,
m of the hill; but the narrow way lay right
and the name of the going up the side of
alled Difficulty. Christian now went to the
drank thereof, to refresh himself (Isa. xlix.
en began to go up the hill, saying,—

He comes to the Hill Difficulty.

hill, though high, I covet to ascend,—
difficulty will not me offend;
I perceive the way to life lies here.
e, pluck up heart, let's neither faint nor fear!
er though difficult, the right way to go,
n wrong, though easy, where the end is woe.

two also came to the foot of the hill; but
w that the hill was steep and high, and

that there were two other ways to go; and supposing also that these two ways might meet again, with that up which Christian went, on the other side of the hill; therefore they were resolved to go in those ways. Now, the name of one of those ways was Danger, and the name of the other Destruction. So the one took the way which is called Danger, which led him into a great wood; and the other took directly up the way to Destruction, which led him into a wide field, full of dark mountains, where he stumbled and fell, and rose no more.

The danger of turning out of the way.

I looked, then, after Christian, to see him go up the hill, where I perceived he fell from running to going, and from going to clambering upon his hands and knees, because of the steepness of the place. Now about the midway to the top of the hill was a pleasant arbour, made by the Lord of the hill for the refreshing of weary travellers; thither, therefore, Christian got, where also he sat down to rest him. Then he pulled his roll out of his bosom, and read therein to his comfort; he also now began afresh to take a review of the coat or garment that was given him as he stood by the Cross. Thus pleasing himself a while, he at last fell into a slumber, and thence into a fast sleep, which detained him in that place until it was almost night; and in his sleep his roll fell out of his hand. Now, as he was sleeping, there came one to him and awaked him, saying, "Go to the ant, thou sluggard; consider her ways, and be wise" (Prov. vi. 6). And with that Christian started up, and sped him on his way, and went apace, till he came to the top of the hill.

A ward of grace.

He that sleeps is a loser.

Now, when he was got up to the top of the hill, there came two men running to meet him amain; the name of the one was Timorous, and of the other Mistrust: to whom

Christian meets with Mistrust and Timorous.

d, Sirs, what's the matter? You run the Timorous answered, that they were going of Zion, and had got up that difficult place: he, the further we go, the more danger we th; wherefore we turned, and are going back

, said Mistrust, for just before us lie a couple of n the way, whether sleeping or waking we know nd we could not think, if we came within reach, hey would presently pull us in pieces.

hr. Then said Christian, You make me afraid; but nither shall I fly to be safe? If I go back to my own country, *that* is prepared for fire and brimstone, and I shall certainly perish there; if I can get to the Celestial City, I am sure to be in safety there. I must venture. To go back is nothing but death; to go forward is fear of death, and life everlasting beyond it. I will yet go forward.

Christian shakes off fear.

So Mistrust and Timorous ran down the hill, and Christian went on his way. But, thinking again of what he had heard from the men, he felt in his bosom for his roll, that he might read therein, and be comforted; but he felt, and found it not! Then was Christian in great distress, and knew not what to do; for he wanted that which used to relieve him, and that which should have been his pass into the Celestial City. Here, therefore, he began to be much perplexed, and knew not what to do. At last he bethought himself that he had slept in the arbour that is on the side of the hill; and, falling down upon his knees, he asked God's forgiveness for that his foolish act, and then went back to look for his roll. But all the way he went back, who can *sufficiently set forth* the sorrow of Christian's *heart! Sometimes he sighed*, sometimes he wept, and *oftentimes he chid himself* for being so foolish to fall

Christian missed his roll, wherein he used to take comfort.

He is perplexed for his roll.

asleep in that place, which was erected only for a little refreshment for his weariness. Thus, therefore, he went back, carefully looking on this side and on that, all the way as he went, if happily he might find his roll, that had been his comfort so many times in his journey. He went thus till he came again within sight of the arbour where he sat and slept; but that sight renewed his sorrow the more, by bringing again, even afresh, his evil of sleeping into his mind (Rev. ii. 4, 5). Thus, therefore, he now went on, bewailing his sinful sleep, saying, O wretched man that I am, that I should sleep in the day-time (1 Thess. v. 7, 8); that I should sleep in the midst of difficulty! that I should so indulge the flesh, as to use that rest for ease to my flesh which the Lord of the hill hath erected only for the relief of the spirits of pilgrims! How many steps have I took in vain! Thus it happened to Israel, for their sin; they were sent back again by the way of the Red Sea; and I am made to tread those steps with sorrow which I might have trod with delight, had it not been for this sinful sleep. How far might I have been on my way by this time! I am made to tread those steps thrice over, which I needed not to have trod but once: yea now also, I am like to be benighted, for the day is almost spent. Oh, that I had not slept!

Christian bewails his foolish sleeping.

Now by this time he was come to the arbour again, where for a while he sat down and wept; but at last (as Christian would have it), looking sorrowfully down under the settle, there he espied his roll! the which he, with trembling and haste, catched up, and put it into his bosom. But who can tell how joyful this man was when he had gotten his roll again! for this roll was the assurance of his life and acceptance at the desired haven. Therefore he laid it up in his bosom, gave thanks to God for directing his eye to the place where it

Christian findeth his roll where he lost it.

and tears betook himself again to his , how nimbly now did he go up the rest of before he got up, the sun went down upon d this made him again recall the vanity of to his remembrance; and thus he again be- dole with himself: O thou sinful sleep! how ke am I like to be benighted in my journey! walk without the sun; darkness must cover the my feet; and I must hear the noise of the dole- eatures, because of my sinful sleep. Now also he embered the story that Mistrust and Timorous told m of, how they were frighted with the sight of the ions. Then said Christian to himself again, These beasts range in the night for their prey; and if they should meet with me in the dark, how should I shift them? how should I escape being by them torn in pieces? Thus he went on his way. But while he was thus bewailing his unhappy miscarriage, he lift up his eyes, and, behold, there was a very stately palace before him, the name of which was Beautiful, and it stood just by the highway side.

So I saw in my dream, that he made haste, and went forward, that if possible he might get lodging there. Now, before he had gone far, he entered into a very narrow passage, which was about a furlong off the porter's lodge; and looking very narrowly before him as he went, he espied two lions in the way. Now, thought he, I see the dangers that Mistrust and Timorous were driven back by. (The lions were chained, but he saw not the chains.) Then he was afraid, and thought also himself to go back after them, for he thought nothing but death was before him. But the porter at the lodge, whose name is Watchful, perceiving that Christian made a halt, as if he would go back, cried unto him, saying, Is *thy strength so small*? (Mark xiii. 34–37.) *Fear not the lions, for they* are chained, and are placed *there for trial of faith* where it is; and for discovery of

those that have none: keep in the midst of the path, and no hurt shall come unto thee.

Then I saw that he went on, trembling for fear of the lions, but taking good heed to the directions of the porter. He heard them roar, but they did him no harm. Then he clapped his hands, and went on till he

THE LIONS.

came and stood before the gate where the porter was. Then said Christian to the porter, Sir, what house is this? and may I lodge here to-night? The porter answered, This house was built by the Lord of the hill, and he built it for the relief and security of pilgrims. The porter also asked whence he was, and whither he was going?

Chr. I am come from the City of Destruction, and a *going to Mount Zion; but because the sun is now set desire, if I may, to lodge here to-night.*

Por. What is your name?

Chr. My name is now Christian, but my name

I came of the race of Japheth, whom God
to dwell in the tents of Shem Gen. ix. 27.
ıow doth it happen that you come so late?
et.
ıd been here sooner, but that, "wretched
am!" I slept in the arbour that stands on
ı. Nay, I had, notwithstanding that, been
sooner, but that, in my sleep, I lost my
ıd came without it to the brow of the hill;
eling for it, and finding it not, I was forced
r of heart to go back to the place where I
ep, where I found it; and now I am come.
l, I will call out one of the virgins of this
will, if she likes your talk, bring you in to
the family, according to the rules of the
Watchful, the porter, rang a bell, at the
hich came out at the door of the house a
beautiful damsel, named Discretion, and
she was called.
r answered, This man is on a journey from
Destruction to Mount Zion; but being weary
ted, he asked me if he might lodge here to-
told him I would call for thee, who, after
ıad with him, mayest do as seemeth thee

CHRISTIAN DISCOURSING WITH PIETY, PRUDENCE, AND CHARITY.

and Charity, who, after a little more discourse with him, had him into the family; and many of them meeting him at the threshold of the house, said, "Come in, thou blessed of the Lord;" this house was built by the Lord of the hill, on purpose to entertain such pilgrim in. Then he bowed his head, and followed them in

when he was come in and sat down, they
thing to drink, and consented together
er was ready, some of them should have
r discourse with Christian, for the best
f time; and they appointed Piety, and
Charity, to discourse with him; and thus

good Christian, since we have been so
o receive you in our house
us, if perhaps we may
s thereby, talk with you
hat have happened to you in your pil-

Piety discourses him.

very good will; and I am glad that you
osed.
moved you at first to betake yourself to
?
driven out of my native country, by a
that was in mine ears;
avoidable destruction did
abode in that place where

How Christian was driven out of his own country.

ow did it happen that you came out of
his way?
as God would have it; for when I was
of destruction, I did not know whither
hance there came a man, even to me, as
ng and weeping, whose
elist, and he directed me
gate, which else I should
ind, and so he set me into the way that
rectly to this house.

How he got into the way to Zion.

id you not come by the house of the In-

I did see such things there,
ce of which will stick
I live; especially three things: to wit,

A rehearsal of what he saw in the way.

how Christ, in despite of Satan, maintains his work of grace in the heart; how the man had sinned himself quite out of hopes of God's mercy; and also the dream of him that thought in his sleep the day of judgment was come.

Piety. Why, did you hear him tell his dream?

Chr. Yes, and a dreadful one it was. I thought it made my heart ache as he was telling of it; but yet I am glad I heard it.

Piety. Was that all you saw at the house of the Interpreter?

Chr. No: he took me, and had me where he showed me a stately palace, and how the people were clad in gold that were in it; and how there came a venturous man and cut his way through the armed men that stood in the door to keep him out; and how he was bid to come in and win eternal glory. Methought those things did ravish my heart. I would have stayed at that good man's house a twelvemonth, but that I knew I had further to go.

Piety. And what saw you else in the way?

Chr. Saw! why, I went but a little further, and I saw One, as I thought in my mind, hang bleeding upon the tree; and the very sight of him made my burden fall off my back (for I groaned under a heavy burden; but then it fell down from off me). It was a strange thing to me, for I never saw such a thing before; yea, and while I stood looking up (for then I could not forbear looking), three Shining Ones came to me. One of them testified that my sins were forgiven me; another stripped me of my rags, and gave me this broidered coat which you see; and the third set the mark which you see in my forehead, and gave me this sealed roll (and with that he plucked it out of his bosom).

Piety. But you saw more than this, did you not?

Chr. The things that I have told you were the best; yet some other matters I saw, as, namely, I saw three

men, Simple, Sloth, and Presumption, lie asleep, a little out of the way, as I came, with irons upon their heels; but do you think I could awake them? I also saw Formality and Hypocrisy come tumbling over the wall, to go, as they pretended, to Zion; but they were quickly lost, even as I myself did tell them, but they would not believe. But, above all, I found it hard work to get up this hill, and as hard to come by the lions' mouths; and truly if it had not been for the good man, the porter that stands at the gate, I do not know but that, after all, I might have gone back again: but now, I thank God I am here, and I thank you for receiving of me.

Then Prudence thought good to ask him a few questions, and desired his answer to them.

Prudence's course.

Pru. Do you not think sometimes of the country from whence you came?

Chr. Yes, but with much shame and detestation: "truly, if I had been mindful of that country from whence I came out, I might have had opportunity to have returned; but now I desire a better country, that is, an heavenly" (Heb. xi. 15, 16).

Christian's thoughts of his native country.

Pru. Do you not yet bear away with you some of the things that then you were conversant withal?

Chr. Yes, but greatly against my will; especially my inward and carnal cogitations, with which all my countrymen, as well as myself, were delighted: but now all those things are my grief; and might I but choose mine own things, I would choose never to think of those things more; but when I would be doing of that which is best, that which is worst is with me (Rom. vii.).

Christian's disturbed with carnal cogitations.

Christian's choice.

Pru. Do you not find sometimes as if those things were vanquished, which at other times are your perplexity?

do it.

Pru. And what is it that makes you so desirous to go to Mount Zion?

Why Christian would be at Mount Zion.

Chr. Why, there I hope to see Him alive that did hang dead on the cross; and there I hope to be rid of all those things that to this day are in me an annoyance to me: there, they say, there is no death (Isa. xxv. 8; Rev. xxi. 4); and there I shall dwell with such company as I like best. For, to tell you truth, I love him, because I was by him eased of my burden; and I am weary of my inward sickness. I would fain be where I shall die no more, and with the company that shall continually cry, "Holy, holy, holy."

Charity discourses him.

Then said Charity to Christian, Have you a family? Are you a married man?

Chr. I have a wife and four small children.

Christian's love to his wife and children.

Cha. And why did you not bring them along with you?

Chr. Then Christian wept, and said, Oh! how willingly would I have done it! but they were all of them utterly averse to my going on pilgrimage.

— ...cy believed

— ...

l you pray to God that he would bless them?

l that with much affection; for you must wife and poor children were very dear

you tell them of your own sorrow, and lon? for I suppose that destruction was o you.

', and over, and over. They might also my countenance, in my

n my trembling under

of the judgment that

heads; but all was not

ail with them to come

Christian's fears of perishing might be read in his very countenance.

could they say for themselves, why

ife was afraid of losing this world,

are given to the foolish

so what by one thing

seemly action, to make them averse to going grimage. Yea, for this very th would tell me I was too precise, I denied myself of things, for th in which they saw no evil. Nay I may say, that if what they s did hinder them, it was my great tenderness t against God, or of doing any wrong to my neig

Christian's good conversation before his wife and children.

Cha. Indeed Cain hated his brother, "bec own works were evil, and his brother's ri (1 John iii. 12); and if thy children have been offended w for this, they thereby show th to be implacable to good, an hast delivered thy soul from their blood" (Exe

Christian clear of their blood if they perish.

Now I saw in my dream, that thus they sa together until supper was ready. So when made ready, they sat down to me the table was furnished "with f and wine that was well refined: their talk at the table was about the Lord of as, namely, about what he had wherefore he did what he did, he had builded that house: and they said, I perceived that he had been a great and had fought with and slain "him that power of death;" but not without great dange self,—which made me love him the more (He

What Christian had to his supper.

Their talk at supper-time.

For, as they said, and as I believed (said C he did it with the loss of much blood. But th put glory of grace into all he did, was, that out of pure love to his country. And besid were some of them of the household that said *been and spoke with* him since he did die on *and they have attested* that they had it from *lips, that he is such a* lover of poor pilgrim *like is not to be found* from the east to the

ave an instance of what they
as, he had stripped himself of
it do this for the poor; and that
nd affirm, "that he would not
n of Zion alone." They said,
l made many pil-
by nature they
nd their original
(1 Sam. ii. 8; Ps. cxiii. 7).

Christ makes princes of beggars.

l together till late at night; and
ted themselves to their Lord for
ok themselves to
y laid in a large
e window opened
: the name of the chamber was
till break of day, and then he

Christian's bed-chamber.

'? Is this the love and care
men that pilgrims are?
! that I should be forgiven!
dy the next door to heaven!

ey all got up; and, after some
old him that he should not de-
n him the rarities of that place.
n into the study,
m records of the
which, as I re-
they showed him
e Lord of the hill,
the Ancient of Days, and came
ion. Here also were more fully
he had done, and the names of
e had taken into his service; and
hem in such habitations, that
of days nor decays of nature

Christian had into the study, and what he saw there.

ren they read to him so.

e of his servants had done; as,

ıbdued kingdoms, wrought righteousness, obtained

ɔmises, stopped the mouths of lions, quenched the

ɔlence of fire, escaped the edge of the sword, out of

ɛakness were made strong, waxed valiant in fight, and

ırned to flight the armies of the aliens" (Heb. xi. 3, 34).

They then read again, in another part of the records of the house, where it was showed how willing their Lord was to receive into his favour any, even any, though they in time past had offered great affronts to his person and proceedings. Here also were several other histories of many other famous things, of all which Christian had a view; as of things both ancient and modern: together with prophecies and predictions of things that have their certain accomplishment, both to the dread and amazement of enemies, and the comfort and solace of pilgrims.

The next day they took him, and had him into the armory, where they showed him all manner of furniture, which their Lord had [illegible] pilgrims; as sword, shield,

, they went to

in my dream, that on the morrow he got
ard; but they desired him to stay till the
; and then, said they, we will, if the day
r you the Delectable Mountains; which,
ld yet further add to his comfort, because
rer the desired haven than the place where
was: so he consented and stayed.
morning was up, they had him to the top
nd bid him look south. So he did; and,
reat distance (Isa. xxxiii.
v a most pleasant moun-
y, beautified with woods,
s of all sorts, flowers also,
d fountains, very delectable to behold.
he name of the country. They said it
Land; and it is as common, said they,
and for all the pilgrims. And when
e, from thence, said they, thou mayest
f the Celestial City, as the shepherds
ll make appear.

Christian showed the Delectable Mountains.

Chr. Pray, did you know him? said he.

Por. I asked his name, and he told me it was Faithful.

Chr. Oh, said Christian, I know him; he is my townsman, my near neighbour: he comes from the place where I was born. How far do you think he may be before?

Por. He has got by this time below the hill.

Chr. Well, said Christian, good porter, the Lord be with thee, and add to all thy blessings much increase, for the kindness that thou hast showed to me.

How Christian and the porter greet at parting.

Then he began to go forward; but Discretion, Piety, Charity, and Prudence, would accom-

PARTING AT THE FOOT OF THE HILL.

pany him down to the foot of the hill. So they went on *together, reiterating their* former discourses, till they *came to go down the hill.* Then said Christian, As it *was difficult coming up, so,* so far as I can see, it is

The Valley of Humiliation.

Christian no armour for his back.

Christian's resolution at the approach of Apollyon.

ſwn. Yes, said Prudence, so it is; atter for a man to go alley of Humiliation, as nd to catch no slip by the , said they, are we come out to accom- ı the hill. So he began to go down, but st he caught a slip or two.

ı my dream that these good companions, was gone to the bottom of the hill, gave read, a bottle of wine, and a cluster of en he went his way.

hristian is among his godly friends,
den mouths make him sufficient 'mends
is griefs; and when they let him go,
with northern steel from top to toe.

this Valley of Humiliation, poor Chris- ɔut to it; for he had gone but a little ɔspied a foul fiend coming over the field is name is Apollyon. Then did Christian aid, and to cast in his mind whether to :and his ground. But he n that he had no armour nd therefore thought that k to him might give him antage with ease to pierce rts: therefore he resolved l stand his ground; for, l I no more in mine eye than the saving ould be the best way to stand.

ɔn, and Apollyon met him. Now the deous to behold: he was clothed with h (and they are his pride); he had wings feet like a bear, and out of his belly moke; and his mouth was as the mouth *en he was come* up to Christian, he be- *disdainful* countenance, and thus began *him* :—

e: but since thou
rvice and wages, be content to go
y will afford, I do here promise to give

ve let myself to another, even to the
; and how can I, with fairness, go back

hast done in this according to the pro-
verb, "changed a bad for a worse:" but
it is ordinary for those that have pro-
fessed themselves his servants, after a
while to give him the slip, and return
Do thou so too, and all shall be well.
e given him my faith, and sworn my alle-
n; how, then, can I go back from this, and
not be hanged as a traitor?

Apol. Thou didst the same to me, and
yet I am willing to pass by all, if now
t turn again and go back.

truth, I
his servants, his government,
y and country, better than thine; and, there-
off to persuade me further: I am his servant,
follow him.

nsider, again, when thou art in cold blood,
art like to meet with in the way that thou
ou knowest that, for the most part, his ser-
to an ill end, because they
essors against me and my
w many of them have been
neful deaths! And, besides,
est his service better than
as he never came yet from
ere he is, to deliver any that
out of their hands: but as
many times, as all the world very well
I delivered, either by power or fraud,
ve faithfully served me, from him and
ken by them; and so will I deliver thee.
bearing at present to deliver them is on
their love, whether they will

Apollyon pleads the grievous ends of Christians, to dissuade Christian from persisting in his way.

Apollyon pleads Christian's infirmities against him.

Apol. Thou didst faint at first setting out, when thou wast almost choked in the Gulf of Despond. Thou didst attempt wrong ways to be rid of thy burden, whereas thou shouldest have stayed till thy Prince had taken it off. Thou didst sinfully sleep, and lose thy choice thing. Thou wast, also, almost persuaded to go back at the sight of the lions. And when thou talkest of thy journey, and of what thou hast heard and seen, thou art inwardly desirous of vainglory in all that thou sayest or doest.

Chr. All this is true, and much more which thou hast left out; but the Prince whom I serve and honour is merciful, and ready to forgive. But, besides, these infirmities possessed me in thy country, for there I sucked them in; and I have groaned under them, being sorry for them, and have obtained pardon of my Prince.

Apollyon, in a rage, falls upon Christian.

Apol. Then Apollyon broke out into a grievous rage, saying, I am an enemy to this Prince; I hate his person, his laws, and people; I am come out on purpose to withstand thee.

Chr. Apollyon, beware what you do; for I am in the King's highway, the way of holiness; therefore take heed to yourself.

Apol. Then Apollyon straddled quite over the whole breadth of the way, and said, I am void of fear in this matter. Prepare thyself to die; for I swear by my infernal den, that thou shalt go no further: here will I spill thy soul.

And with that he threw a flaming dart at his breast; but Christian had a shield in his hand, with which he caught it, and so prevented the danger of that.

Then did Christian draw, for he saw it was time to *bestir him: and Apollyon* as fast made at him, *throwing darts as thick as hail*; by the which, notwithstanding *all that Christian* could do to avoid it, Apollyon

nim in his head, his hand, and foot. This
ristian give a little back; Apol-
erefore, followed his work amain,
ristian again took courage, and
l as manfully as he could. This
mbat lasted for above half a day,
till Christian was almost quite spent; for you
know that Christian, by reason of his wounds,
needs grow weaker and weaker.

Christian wounded in his understanding, faith, and conversation.

CHRISTIAN'S FIGHT WITH APOLLYON.

en Apollyon, espying his opportunity, began to
r up close to Christian, and wrest-
with him, gave him a dreadful fall;
with *that Christian's* sword flew out
hand. Then said Apollyon, I am
thee now! And with that he had almost pressed

If he had caught a fall down to the ground.

him to death, so that Christian began to despair of life. But, as God would have it, while Apollyon was fetching of his last blow, thereby to make a full end of this good man, Christian nimbly reached out his hand for his sword, and caught it, saying, "Rejoice not against me, O mine enemy: when I fall, I shall arise!" (Mic. vii. 8); and with that gave him a deadly thrust, which made him give back, as one that had received his mortal wound. Christian perceiving that, made at him again, saying, "Nay, in all these things we are more than conquerors through Him that loved us" (Rom. viii. 37). And with that Apollyon spread forth his dragon's wings, and sped him away, that Christian for a season saw him no more (James iv. 7).

Christian's victory over Apollyon.

In this combat no man can imagine, unless he had seen and heard, as I did, what yelling and hideous roaring Apollyon made all the time of the fight,—he spake like a dragon; and, on the other side, what sighs and groans burst from Christian's heart. I never saw him all the while give so much as one pleasant look, till he perceived he had wounded Apollyon with his two-edged sword; then, indeed, he did smile and look upward! But it was the dreadfullest sight that ever I saw.

A brief relation of the combat by the spectator.

So when the battle was over, Christian said, I will here give thanks to Him that delivered me "out of the mouth of the lion," to Him that did help me against Apollyon. And so he did, saying—

Christian gives God thanks for deliverance.

Great Beelzebub, the captain of this fiend,
Designed my ruin; therefore to this end
He sent him harnessed out: and he, with rage
That hellish was, did fiercely me engage.
But blessed Michael helpèd me, and I,
By dint of sword, did quickly make him fly.
Therefore to him let me give lasting praise,
And thank and bless his holy name always.

a hand with some of the
which Christian took, and
t he had received in the
ediately. He also sat down
and to drink
n him a little
, he addressed
ith his sword
e said, I know
emy may be at
no other affront from Apollyon

Christian goes on his journey with his sword drawn in his hand.

y.

his valley was another, called
w of Death; and
go through it, be-
Celestial City lay
it. Now, this valley is a very
prophet Jeremiah thus describes
a land of deserts and of pits; a
d of the shadow of death; a land
a Christian) "passed through, and
;" (Jer. ii. 6).
as worse put to it than in his fight
by the sequel you shall see.
ny dream, that when Christian was
f the Shadow of Death,
men, children of them
an evil report of the
. xiii.), making haste to go back; to
spake as follows:
are you going?
id, Back! back! and we would have
oo, if either life or peace is prized by

The Valley of the Shadow of Death.

The children of the spies go back.

hat's the matter? said Christian.
! said they; we were going that way as
and went as far as we durst; and indeed

we were almost past coming back; for had we gone a little further, we had not been here to bring the news to thee.

Chr. But what have you met with? said Christian.

Men. Why, we were almost in the Valley of the Shadow of Death (Ps. xliv. 19); but that, by good hap, we looked before us, and saw the danger before we came to it.

Chr. But what have you seen? said Christian.

Men. Seen! why, the valley itself, which is as dark as pitch: we also saw there the hobgoblins, satyrs, and dragons of the pit: we heard also in that valley a continual howling and yelling, as of a people under unutterable misery, who there sat bound in affliction and irons: and over that valley hang the discouraging clouds of confusion. Death also doth always spread his wings over it. In a word, it is every whit dreadful, being utterly without order (Ps. cvii. 10; Job. iii. 5, x. 22).

Chr. Then, said Christian, I perceive not yet, by what you have said, but that this is my way to the desired haven (Jer. ii. 6).

Men. Be it thy way: we will not choose it for ours.

So they parted; and Christian went on his way, but still with his sword drawn in his hand, for fear lest he should be assaulted.

I saw then in my dream, so far as this valley reached, there was on the right hand a very deep ditch; that ditch is it into which the blind have led the blind in all ages, and have both there miserably perished. Again, behold, on the left hand there was a very dangerous quag, into which, if even a good man falls, he can find no bottom for his foot to stand on. Into that *quag* King David once did fall, and had, no doubt, *therein been smothered*, had not He that is able plucked *him out Ps. lxix. 14, 15).*

The pathway was here also exceeding narrow, and

LLEY OF THE SHADOW OF DEATH.

therefore good Christian was the more put to it; for when he sought, in the dark, to shun the ditch on the one hand, he was ready to tip over into the mire on the other; also when he sought to escape the mire, without great carefulness he would be ready to fall into the ditch. Thus he went on, and I heard him here sigh bitterly; for, besides the dangers mentioned above, the pathway was here so dark, that oftimes, when he lift up his foot to set forward, he knew not where or upon what he should set it next.

About the midst of this valley I perceived the mouth of hell to be; and it stood also hard by the wayside. Now, thought Christian, what shall I do? And ever and anon the flame and smoke would come out in such abundance, with sparks and hideous noises (things that cared not for Christian's sword, as did Apollyon before), that he was forced to put up his sword, and betake himself to another weapon, called all-prayer (Eph. vi. 18). So he cried in my hearing, "O Lord, I beseech thee, deliver my soul" (Ps. cxvi. 4). Thus he went on a great while, yet still the flames would be reaching towards him: also he heard doleful voices, and rushings to and fro, so that sometimes he thought he should be torn in pieces, or trodden down like mire in the streets. This frightful sight was seen, and these dreadful noises were heard by him, for several miles together; and coming to a place where he thought he heard a company of fiends coming forward to meet him, he stopped, and began to muse what he had best to do. Sometimes he had half a thought to go back; then again he thought he might be half way through the valley. He remembered also how he had already vanquished many a danger; and that the danger of going back might be much more than for to go forward so he resolved to go on. Yet the fiends seemed to come nearer and nearer; but when they were com

Christian put to a stand, but for a while.

n, he cried out with a most vehement
lk in the strength of the Lord God!"
ck, and came no further.

CHRISTIAN PRAYING.

I would not let slip: I took notice that
istian was so confounded, that he did not
n voice. And thus I perceived it: Just
come over against the mouth of the burn-
of the wicked ones got be-
d stepped up softly to him,
ngly suggested many griev-
les to him, which he verily
proceeded from his own
ut Christian more to it than
he met with before, even
he should now blaspheme Him that he

Christian made believe that he spake blasphemies, when it was Satan that suggested them into his mind.

on either to stop his ...
ese blasphemies came.

When Christian had travelled in this disconsolate condition some considerable time, he thought he heard the voice of a man, as going before him, saying, "Though I walk through the Valley of the Shadow of Death, I will fear no evil, for thou art with me" (Ps. xxiii. 4).

Then he was glad, and that for these reasons:

First, Because he gathered from thence, that some who feared God were in this valley as well as himself.

Secondly, For that he perceived God was with them, though in that dark and dismal state. And why not, thought he, with me? though, by reason of the impediment that attends this place, I cannot perceive it (Job ix. 11).

Thirdly, For that he hoped, could he overtake them, to have company by-and-by.

So he went on, and called to him that was before; but he knew not what to answer, for that he also thought himself to be alone. And by-and-by the day broke: then said ... He hath "turned the shadow of death into

Christian will at break of day.

s Christian much affected with his deliver-
n all the dangers of his solitary way; which
, though he feared them more before, yet he saw
more clearly now, because the light of the day
e them conspicuous to him. And about this time
sun was rising, and this was another mercy to Chris-
n; for you must note, that though the first part of
Valley of the Shadow of Death was dangerous, yet
second part, which he was yet to go, was, if pos-
ble, far more dangerous: for, from the place where he now stood, even to the end of the valley, the way was all along set so full of snares, traps, gins, and nets here, and so full of pits, pitfalls, deep holes, and shelvings down there, that, had it now been dark, as it was when he came the first part of the way, had he had a thousand souls, they had in reason been cast away; but, as I said, just now the sun was rising. Then said he, "His candle shineth upon my head, and by his light I walk through darkness (Job xxix. 3).

The second part of this valley very dangerous.

In this light, therefore, he came to the end of the valley. Now I saw in my dream, that at the end of this valley lay blood, bones, ashes, and mangled bodies of men, even of pilgrims that had gone this way formerly: and while I was musing what should be the reason, I espied a little before me a cave, where two giants, Pope and Pagan, dwelt in old time; by whose power and tyranny the men whose bones, blood, ashes, &c., lay there, were cruelly put to death. But by this place Christian went without much danger; whereat I somewhat wondered: but I have learnt since, that Pagan has been dead many a day; and as for the other, though he be yet alive, he is, by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints, that he can now do little more than sit in his cave's mouth, grin-

by, and biting his nails be-
em.
vent on his way ; yet, at the

I be preserved in that distress
met with here! O blessed be
nt from it hath delivered me!
darkness, devils, hell, and sin,
me, while I this vale was in:
, and pits, and traps, and nets did lie
ent, that worthless, silly I
been catched, entangled, and cast down:
live, let Jesus wear the crown.

an went on his way, he came to a little
s cast up on purpose that pilgrims
them. Up there, therefore, Christian
g forward, he saw Faithful before him
. Then said Christian aloud, Ho! ho!
I will be your companion. At that,
behind him; to whom Christian cried,
I come up to you. But Faithful an-
am upon my life, and the avenger of
me.

an was somewhat moved, and putting
, he quickly got up with
him; so

Christian overtakes Faithful

and that God has so tempered our spirits, that we can walk as companions in this so pleasant a path.

Faith. I had thought, dear friend, to have had your company quite from our town; but you did get the start

CHRISTIAN AND FAITHFUL.

of me; wherefore I was forced to come this much of the way alone.

Chr. How long did you stay in the City of Destruction, before you set out after me on your pilgrimage?

Their talk about the country from whence they came.

Faith. Till I could stay no longer; for there was great talk, presently after you were gone out, that our city would, in short time, with fire from heaven, be burned down to the ground.

Chr. What! did your neighbours talk so?

Faith. Yes; it was for a while in everybody's mouth.

Chr. What! and did no more of them but you come out to escape the danger?

Faith. Though there was, as I said, a great talk thereabout, yet I do not think they did firmly believe it; for *in the heat of the discourse, I heard some of them ridingly speak of you and of your desperate journey (for so they called this your pilgrimage). But I did believe, and do still, that the end of our city will be with*

therefore I have made

neighbour Pliable?
d that he followed you
espond, where, as some
not be known to have so
soundly bedabbled with

ghbours to him?
ing back, been had greatly
all sorts of
lespise him,
n work. He
an if he had

How Pliable was accounted of when he got home.

y be so set against him, since
hat he forsook?
ang him; he is a turn-coat;
rofession! I think God has
ies to hiss at him, and make
e hath forsaken the way (Jer.

with him before you came out?
ce in the streets, but he leered
as one ashamed of what he had
him.
t setting out, I had hopes of that
e will perish in the
. For it has hap-
ng to the true pro-
rned to his own vomit again; and
hed to her wallowing in the mire"

The dog and the sow.

my fears of him too; but who can
vill be?
our Faithful, said Christian, let u
of things that more immediate

Faithful assaulted by Wanton.

ceived you fell into, and got up to the gate without that danger; only I [illegible] with one whose name was Wanton, who had like to have done me a mischief.

Chr. It was well you escaped her net. Joseph was hard put to it by her, and he escaped her as you did; but it had like to have cost him his life (Gen. xxxix. 11–13). But what did she do to you?

Faith. You cannot think, but that you know something, what a flattering tongue she had; she lay at me hard to turn aside with her, promising me all manner of content.

Chr. Nay; she did not promise you the content of a good conscience.

Faith. You know what I mean,—all carnal and fleshly content.

Chr. Thank God you have escaped her; the abhorred of the Lord shall fall into her ditch (Prov. xxii. 14).

Faith. Nay, I know not whether I did wholly escape her or no.

Chr. Why, I trow, you did not consent to her desires?

[illegible] like an honest fellow; wilt thou be con-
[illegible]il with me for the wages that I shall give
[illegible] I asked him his name, and where he dwelt.
his name was Adam the First, and that he
[illegible] the town of Deceit (Eph. iv. 22). I asked him
[illegible] was his work, and what the wages that he

FAITHFUL AND ADAM THE FIRST.

[illegible]d give. He told me that his work was *many de-*
[illegible]*s;* and his wages, that I should be his heir at last.
[illegible]ther asked him what house he kept, and what other
[illegible]nts he had. So he told me, that his house was
[illegible]tained with all the dainties of the world; and that
[illegible]rvants were those of his own begetting. Then I
[illegible] if he had any children. He said that he had but
[illegible] daughters, "the Lust of the Flesh, the Lust of
[illegible] Eyes, and the Pride of Life" (1 John ii. 16); and
[illegible] I should marry them all if I would. Then I asked
[illegible] long time he would have me live with him. And
[illegible]ld me, as long as he lived himself.

[illegible]*r. Well, and what* conclusion came the old man
[illegible]*ou to at last?*

[illegible]*A. Why, at first,* I felt myself somewhat inclin-

, there written, "Put on [illegible]
s."

r. And how then?

ith. Then it came burning hot into my mind, what-
he said, and however he flattered, when he got me
ie to his house, he would sell me for a slave. So I
him forbear to talk, for I would not come near the
r of his house. Then he reviled me, and told me
t he would send such a one after me, that should
ke my way bitter to my soul. So I turned to go
ay from him; but just as I turned myself to go thence,
felt him take hold of my flesh, and give me such a
adly twitch back, that I thought he had pulled part
me after himself. This made me cry, "O wretched
an!" (Rom. vii. 24.) So I went on my way up the hill.
Now when I had got about half way up, I looked be-
ind me, and saw one coming after me, swift as the
vind: so he overtook me just about the place where
he settle stands.

Chr. Just there, said Christian, did I sit down to rest
but, being overcome with sleep, I there lost this

none, neither knoweth he how
r mercy to those that transgress

The temper of Moses.

w.

th. I know it very well; it was not the first time
he has met with me. It was he that came to me
I dwelt securely at home, and that told me he
d burn my house over my head if I stayed there.
. But did you not see the house that stood there
e top of the hill, on the side of which Moses met

th. Yes, and the lions too, before I came at it:
r the lions, I think they were asleep, for it was
noon; and because I had so much of the day
me, I passed by the porter, and came down the

. He told me, indeed, that he saw you go by; but
you had called at the house, for they would have
d you so many rarities, that you would scarce
orgot them to the day of your death.—But pray
e, did you meet nobody in the Valley of Humi-

Faithful's answer to Discontent.

Faith. I told him that although all these that he named might claim kindred of me, and that rightly, for indeed they were my relations according to the flesh; yet, since I became a pilgrim, they have disowned me, as I also have rejected them; and therefore they were to me now no more than if they had never been of my lineage. I told him, moreover, that as to this valley, he had quite misrepresented the thing; for, "before honour is humility," and "a haughty spirit before a fall." Therefore, said I, I had rather go through this valley to the honour that was so accounted by the wisest, than choose that which he esteemed most worthy our affections.

Chr. Met you with nothing else in that valley?

He is assaulted with Shame.

Faith. Yes, I met with Shame; but of all the men that I met with in my pilgrimage, he, I think, bears the wrong name. The others would be said nay, after a little argumentation and somewhat else; but this bold-faced Shame would never have done.

Chr. Why, what did he say to you?

Faith. What! why he objected against religion itself. He said it was a pitiful, low, sneaking business, for a man to mind religion. He said that a tender conscience was an unmanly thing; and that for a man to watch over his words and ways, so as to tie up himself from that hectoring liberty that the brave spirits of the times accustom themselves unto, would make him the ridicule of the times. He objected also, that but few of the mighty, rich, or wise, were ever of my opinion (1 Cor. i. 26, iii. 18; Phil. iii. 7, 8; John vii. 48); nor any of them neither, before they were persuaded to be fools, and to be of a voluntary fondness to venture the loss of all, for nobody knows what. He, moreover, objected the base and low estate and condition of those that were chiefly the pilgrims of the times in which they lived; also their ignorance and want of under-

all natural science. Yea, he did hold me
rate also, about a great many more things
relate; as, that it was a *shame* to sit whin-
urning under a sermon, and a *shame* to come
groaning home; that it was a *shame* to ask
ur forgiveness for petty faults, or to make
where I have taken from any. He said,
religion made a man grow strange to the
ise of a few vices (which he called by finer
d made him own and respect the base, be-
same religious fraternity: And is not this,
hame?
what did you say to him?
y! I could not tell what to say at the first.
me so to it, that my blood came up in my
this Shame fetched it up, and had almost
rite off. But at last I began to consider,
which is highly esteemed among men is
n in the sight of God" (Luke xvi. 15). And
again, this Shame tells me what men are;
me nothing what God or the Word of God
thought, moreover, that at the day of doom,
t be doomed to death or life according to the
pirits of the world, but according to the wis-
v of the Highest. Therefore, thought I, what
best—indeed is best, though all the men in
re against it. Seeing, then, that God prefers
; seeing God prefers a tender conscience;
that make themselves fools for the kingdom
are wisest; and that the poor man that
ist is richer than the greatest man in the
hates him; Shame, depart, thou art an
y salvation! shall I entertain thee against
m Lord? How then shall I look him in the
coming? Should I now be ashamed of his
rvants, how can I expect the blessing?
g) But, indeed, this Shame was a bold

villain; I could scarcely shake him out of my company; yea, he would be haunting of me, and continually whispering me in the ear with some one or other of the infirmities that attend religion. But at last I told him it was but in vain to attempt further in this business; for those things that he disdained, in those did I see most glory: and so at last I got past this importunate one. And when I had shaken him off, then I began to sing,—

> The trials that those men do meet withal,
> That are obedient to the heavenly call,
> Are manifold, and suited to the flesh,
> And come, and come, and come again afresh;
> That now, or some time else, we by them may
> Be taken, overcome, and cast away.
> O let the pilgrims, let the pilgrims, then,
> Be vigilant, and quit themselves like men.

Chr. I am glad, my brother, that thou didst withstand this villain so bravely; for of all, as thou sayest, I think he has the wrong name; for he is so bold as to follow us in the streets, and to attempt to put us to shame before all men; that is, to make us ashamed of that which is good. But if he was not himself audacious, he would never attempt to do as he does. But let us still resist him; for, notwithstanding all his bravadoes, he promoteth the fool, and none else. "The wise shall inherit glory," said Solomon; "but shame shall be the promotion of fools" (Prov. iii. 35).

Faith. I think we must cry to him for help against Shame, who would have us to be valiant for the truth upon the earth.

Chr. You say true; but did you meet nobody else in that valley?

Faith. No, not I; for I had sunshine all the rest of the way through that, and also through the Valley of the Shadow of Death.

Chr. 'Twas well for you; I am sure it fared far

..., as if he would have
...; for as he threw me, my sword
ıy hand: nay, he told me he was sure of
ıed to God, and he heard me, and delivered
l my troubles. Then I entered into the
ı Shadow of Death, and had no light for
the way through it. I thought I should
lled there over and over: but at last day
ıe sun rose, and I went through that which
rith far more ease and quiet.

I saw in my dream, that, as they went on,
e chanced to look on one side, saw a man
s Talkative, walking at a
ı them; for in this place
ı enough for them all to

Talkative described.

a tall man, and something more comely
ın at hand. To this man Faithful ad-
in this manner:—

whither away? Are you going to the
?

ıg to the same place.

well: then I hope

pleasant, and what so profitable, as to talk of the things of God? What things so pleasant (that is, if a man hath any delight in things that are wonderful)? For instance: if a man doth delight to talk of the history or the mystery of things; or if a man doth love to talk of miracles, wonders, or signs, where shall he find things recorded so delightful, and so sweetly penned, as in the Holy Scriptures?

Faith. That is true; but to be profited by such things in our talk, should be that which we design.

Talk. That is it that I said; for to talk of such things is most profitable; for by so doing a man may get knowledge of many things; as, of the vanity of earthly things, and the benefit of things above. Thus in general: but more particularly, by this a man may learn the necessity of the new birth, the insufficiency of our works, the need of Christ's righteousness, &c. Besides, by this a man may learn, by talk, what it is to repent, to believe, to pray, to suffer, or the like: by this also a man may learn what are the great promises and conso-

Talkative's fine discourse.

[redacted]

this I know very well: for a man can re-
g except it be given him from
is of grace, not of works. I
ou a hundred scriptures for
ation of this.

Oh, brave Talkative!

ell, then, said Faithful, what is that one
we shall at this time found our discourse

at you will: I will talk of things heavenly,
thly; things moral, or things
things sacred, or things pro-
s past, or things to come;
m, or things at home; things more essen-
s circumstantial, provided that all be done
.

Oh, brave Talkative!

w did Faithful begin to wonder; and step-
istian (for he walked all this
mself), he said to him (but
at a brave companion have
rely this man will make a very excellent

Faithful beguiled by Talkative.

is Christian modestly smiled,
is man, with whom you are
ll beguile, with that tongue
ity of them that know him

Christian makes a discovery of Talkative, telling Faithful who he was.

you know him, then?
w him! yes, better than he knows himself!
ay, what is he?
name is Talkative: he dwelleth in our
nder that you should be a stranger to him,
r that our town is large.

Faith. Whose son is he? and whereabout does he dwell?

Chr. He is the son of one Say-well; he dwelt in Prating Row; and is known of all that are acquainted with him, by the name of Talkative in Prating Row; and, notwithstanding his fine tongue, he is but a sorry fellow.

Faith. Well, he seems to be a very pretty man.

Chr. That is, to them who have not thorough acquaintance with him; for he is best abroad; near home he is ugly enough. Your saying that he is a pretty man, brings to my mind what I have observed in the work of the painter, whose pictures show best at a distance, but very near, more unpleasing.

Faith. But I am ready to think you do but jest, because you smiled.

Chr. God forbid that I should jest (although I smiled) in this matter, or that I should accuse any falsely. I will give you a further discovery of him. This man is for any company, and for any talk: as he talketh now with you, so will he talk when he is on the ale-bench; and the more drink he hath in his crown, the more of these things he hath in his mouth. Religion hath no place in his heart, or house, or conversation; all he hath lieth in his tongue, and his religion is to make a noise therewith.

Faith. Say you so? then am I in this man greatly deceived.

Chr. Deceived! you may be sure of it. Remember the proverb, "They say, and do not" (Matt. xxiii. 3). But "the kingdom of God is not in word, but in power" (1 Cor. iv. 20). He talketh of prayer, of repentance, of faith, and of the new birth; but he knows but only to talk of them. I have been in his family, and have observed him both at home and abroad; and I know what I say of him is the truth. His house is as empty of re-

Talkative talks, but does not.

white of an egg is of savour. There is prayer, nor sign of repent- ; yea, the brute, in his God far better than he. y stain, reproach, and shame of religion ow him; it can hardly have n all that end of the town lls, through him (Rom. ii.

His house is empty of religion.

He is a stain to religion.

say the common people that know him, ad, and a devil at home. ly finds it so: he is such a iler at, and so unreasonable ants, that they neither know how to do him. Men that have any dealings with better to deal with a Turk n; for fairer dealing they their hands. This Talk- posible) will go beyond them,—defraud, overreach them. Besides, he brings up low his steps; and if he findeth in any of h timorousness (for so he calls the first a tender conscience), he calls them fools ls, and by no means will employ them in k to their commendations before others. I am of opinion that he has, by his wicked iany to stumble and fall; and will be, if not, the ruin of many more.

The proverb that goes of him.

Men shun to deal with him.

l, my brother, I am bound to believe you; iuse you say you know him, but also be- Christian, you make your reports of men. think that you speak these things of ill- use it is even so as you say.

known him no more than you, I might thought of him as at the first you did; *received this* report at their hands only *es to religion*, I should have thought it *nder*—a lot that often falls from bad

men's mouths upon good men's names and professions But all these things, yea, and a great many more a bad, of my own knowledge, I can prove him guilty of Besides, good men are ashamed of him,—they ca neither call him brother nor friend; the very namin of him among them makes them blush, if they kno him.

Faith. Well, I see that saying and doing are tw things, and hereafter I shall better observe this dis tinction.

Chr. They are two things indeed, and are as divers as are the soul and the body; for as th body without the soul is but a dead ca cass, so saying, if it be alone, is but a dea carcass also. The soul of religion is the practical part "Pure religion and undefiled, before God and th Father, is this, to visit the fatherless and widows i their affliction, and to keep himself unspotted from th world" (James i. 22–27). This, Talkative is not awar of; he thinks that hearing and saying will make a goo Christian; and thus he deceiveth his own soul. Hea ing is but as the sowing of the seed; talking is no sufficient to prove that fruit is indeed in the heart an life. And let us assure ourselves, that at the day o doom men shall be judged according to their fruit (Matt. xiii., xxv.) It will not be said then, Did yo believe? but, Were you doers, or talkers only? an accordingly shall they be judged. The end of the worl is compared to our harvest; and you know, men a harvest regard nothing but fruit. Not that anythin can be accepted that is not of faith, but I speak th to show you how insignificant the profession of Talk ative will be at that day.

The carcass of religion.

Faith. This brings to my mind that of Moses, by whic *he describeth the beast* that is clean. (Lev. xi.; Deu *xiv.) He is such a one* that parteth the hoof and che *eth the cud; not that* parteth the hoof only, or t

only. The hare cheweth the cud, but
because he parteth not
this truly resembleth
eweth the cud, he seek-
he cheweth upon the
videth not the hoof. He parteth not
sinners; but, as the hare, he retaineth
og or bear, and therefore he is un-

Faithful convinced of the badness of Talkative.

spoken, for aught I know, the true
ose texts; and I will add another thing:
ne men, yea, and those great talkers
brass and tinkling cym-
. 1–3); that is, as he ex-
another place, "things
ng sound" (1 Cor. xiv. 7).
life, that is, without the true faith and
spel; and, consequently, things that
aced in the kingdom of heaven among
e children of life; though their sound,
as if it were the tongue or voice of an

Talkative like to things that sound without life.

was not so fond of his company at first,
of it now. What shall we do to be rid

advice, and do as I bid you, and you
he will soon be sick of your com-
pt God shall touch his heart, and

would you have me to do?
to him, and enter into some serious
the *power* of religion; and ask him
e has approved of it, for that he will)
ng be set up in his heart, house, or con-

stepped forward again, and said to
what cheer? How is it now?

Talk. Thank you, well. I thought we should have had a great deal of talk by this time.

Faith. Well, if you will, we will fall to it now: and since you left it with me to state the question, let it be this: How doth the saving grace of God discover itself when it is in the heart of man?

Talk. I perceive, then, that our talk must be about the power of things. Well, it is a very good question, and I shall be willing to answer you; and take my answer in brief thus: First, where the grace of God is in the heart, it causeth there a great outcry against sin. Secondly,...

Talkative's false discovery of a work of grace.

Faith. Nay, hold; let us consider of one at once. I think you should rather say, It shows itself by inclining the soul to abhor its sin.

Talk. Why, what difference is there between crying out against, and abhorring of sin?

Faith. Oh! a great deal. A man may cry out against sin, of policy; but he cannot abhor it, but by virtue of a godly antipathy against it. I have heard many cry out against sin in the pulpit, who yet can abide it well enough in the heart, house, and conversation. Joseph's mistress cried out with a loud voice, as if she had been very holy; but she would willingly, notwithstanding that, have committed uncleanness with him (Gen. xxxix. 15). Some cry out against sin, even as the mother cries out against her child in her lap, when she calleth it slut and naughty girl, and then falls to hugging and kissing it.

To cry out against sin no sign of grace.

Talk. You lie at the catch, I perceive.

Faith. No, not I; I am only for setting things rig But what is the second thing whereby you would pr a discovery of a work of grace in the heart.

Talk. Great knowledge of gospel mysteries.

Faith. This sign should have been first: but, f

r knowledge, great knowledge, mysteries of the of grace in the s, if a man have yet be nothing; and so, conse- God. When Christ said, "Do ngs?" and the disciples had led, "Blessed are ye if ye do the blessing in the knowing of of them. For there is a know- nded with doing: "He that ill, and doeth it not." A man and yet be no Christian: there- not true. Indeed, *to know* is a ers and boasters; but *to do*, is d. Not that the heart can be ge; for without . There is, there- nowledge: know- he bare speculation of things; ccompanied with ve, which puts a the will of God rst of these will without the other, the true it. "Give me understanding, w; yea, I shall observe it with xix. 34).

Great knowledge no sign of grace.

Knowledge and knowledge.

True knowledge attended with endeavours.

atch again; this is not for edifi-

please, propound another sign ace discovereth itself where

e we shall not agree.

rill not, will you give me leave

ur liberty.

Faith. A work of grace in the soul discovereth itself, either to him that hath it, or to standers by.

One good sign of grace.

To him that hath it, thus: It gives him conviction of sin, especially of the defilement of his nature, and the sin of unbelief (for the sake of which he is sure to be damned, if he findeth not mercy at God's hand, by faith in Jesus Christ), (John xvi. 8; Rom. vii. 24; John xvi. 9; Mark xvi. 16). This sight and sense of things worketh in him sorrow and shame for sin; he findeth, moreover, revealed in him the Saviour of the world, and the absolute necessity of closing with him for life; at the which he findeth hungerings and thirstings after him; to which hungerings, &c., the promise is made (Ps. xxxviii. 18; Jer. xxxi. 19; Gal. ii. 16; Acts iv. 12; Matt. v. 6; Rev. xxi. 6). Now, according to the strength or weakness of his faith in his Saviour, so is his joy and peace, so is his love to holiness, so are his desires to know him more, and also to serve him in this world. But though I say it discovereth itself thus unto him, yet it is but seldom that he is able to conclude that this is a work of grace; because his corruptions now, and his abused reason, make his mind to misjudge in this matter: therefore in him that hath this work there is required a very sound judgment before he can, with steadiness, conclude that this is a work of grace.

To others it is thus discovered: 1. By an experimental confession of his faith in Christ (Rom. x. 10; Phil. i. 27; Matt. v. 19). 2. By a life answerable to that confession; to wit, a life of holiness,—heart-holiness, family-holiness (if he hath a family), and by conversation-holiness in the world: which in the general *teacheth* him, inwardly, to abhor his sin, and himself *for that, in secret;* to suppress it in his family and to *promote holiness in* the world; not by talk only, as a *hypocrite or talkative* person may do, but by a practi

) the discovery of it, if you have aught to
; if not, then give me leave to propound
d question.

my part is not now to object, but to hear:
ere, have your second question.

this: Do you experience this first part of
n of it? and doth your life
ion testify the same? or
religion in word or in
t in deed and truth? Pray, if you in-
r me in this, say no more than you know
will say Amen to; and also nothing but
science can justify you in: "for, not he
eth himself is approved, but whom the
deth." Besides, to say I am thus and
conversation and all my neighbours tell
at wickedness.

Another good sign of grace.

Talkative at first began to blush; but,
nself, thus he replied: You come now to
conscience, and God; and to appeal to
cation of what is spoken.
iscourse I did not expect:
sed to give an answer to
; because I count not my-
unless you take upon you to be a cate-
hough you should so do, yet I may refuse
ny judge. But, I pray, will you tell me
ne such questions?

Talkative not pleased with Faithful's question.

use I saw you forward to talk, and be-
not that you had aught else
Besides, to tell you all the
heard of you that you are
religion lies in talk, and
sation gives this your mouth-profession

The reasons why Faithful put to him that question.

the lie. They say, you are a spot among Christians, and that religion fareth the worse for your ungodly conversation; that some have already stumbled at your wicked ways, and that more are in danger of being destroyed thereby: your religion, and an alehouse, and covetousness, and uncleanness, and swearing, and lying, and vain company-keeping, &c., will stand together. The proverb is true of you which is said of a whore, to wit, that "She is a shame to all women." So are you a shame to all professors.

Faithful's plain dealing with Talkative.

Talk. Since you are ready to take up reports, and to judge so harshly as you do, I cannot but conclude you are some peevish or melancholy man, not fit to be discoursed with; and so adieu.

Talkative flings away from Faithful.

Chr. Then came up Christian, and said to his brother, I told you how it would happen; your words and his lusts could not agree. He had rather leave your company than reform his life. But he is gone, as I said: let him go, the loss is no man's but his own. He has saved us the trouble of going from him; for he continuing (as I suppose he will do) as he is, he would have been but a blot in our company: besides, the apostle says, "From such withdraw thyself."

A good riddance.

Faith. But I am glad we had this little discourse with him; it may happen that he will think of it again: however, I have dealt plainly with him, and so am clear of his blood, if he perisheth.

Chr. You did well to talk so plainly to him as you did. There is but little of this faithful dealing with men now-a-days, and that makes religion to stink so *in the nostrils of* many, as it doth; for they are these *talkative fools*, whose religion is only in word, and are *debauched and* vain in their conversation, that (being *so much admitted* into the fellowship of the godly)

, Hamath Christianity, and grieve the
h that all men would deal with such as
: then should they either be made more
religion, or the company of saints would
them. Then did Faithful say—

hilarious at first lifts up his phrases!
rously doth he speak! How he presumes
ve down all before him! But no man
thful talks of heart-work, like the man
, past the fall, into the same he goes;
will all, but he that heart-work knows.

nt on, talking of what they had seen by
e made that way easy which would other-
, have been tedious to them; for now
ugh a wilderness.

they were got almost quite out of this
thful chanced to cast his eye back, and

MEETING WITH EVANGELIST.

ing after them, and he knew him. Oh!
) his brother, who comes
' Christian looked, and
good friend Evangelist.
' friend too, said Faithful; for it was

Evangelist overtakes them again.

t me on the way to the gate. Now was Evan-
ne up with them, and thus saluted them:
Peace be with you, dearly beloved; and peace
ur helpers.
Welcome, welcome, my good Evangelist; the
sight of thy countenance brings to my re-
membrance thy ancient kindness and
unwearied labouring for my eternal good.
And a thousand times welcome, said good
Thy company, O sweet Evangelist, how de-
ble it is to us poor pilgrims!
Then saith Evangelist, How hath it fared with
u, my friends, since the time of our last parting?
hat have you met with, and how have you behaved
ourselves?
Then Christian and Faithful told him of all thing
that had happened to them in the way; and how
and with what difficulty, they had arrived to th
place.

Evan. Right glad am I, said Evangelist, not t
you have met with trials, but that
you have been victors; and for that
have, notwithstanding many weakne
continued in the way to this very day.

His exhortation to them.

I say right glad am I of this thing, and that for
own sake and yours. I have sowed, and you
reaped; and the day is coming when "both h
sowed and they that reaped shall rejoice together
is, if you hold out; "for in due season ye shal
if ye faint not (John iv. 36; Gal. vi. 9). Th
is before you, and it is an incorruptible one;
that ye may obtain" it (1 Cor. ix. 24–27). So
be that set out for this crown, and, after they
far *for it*, another comes in and takes it f
"*hold fast*, therefore, that you have; let n
your crown" (Rev. iii. 11). You are not y
shot of the Devil: "you have not ye

gainst sin:" let the kingdom be always
d believe steadfastly concerning things
ible: let nothing that is on this side the
get within you: and, above all, look well
n hearts, and to the lusts thereof, for they
tful above all things, and desperately wicked."
ces like a flint; you have all power in heaven
on your side.

en Christian thanked him for his exhortation:
him, withal, that they would
peak further to them for their
st of the way; and the rather,
hey well knew that he was a
nd could tell them of things that might
to them, and also how they might resist and
them. To which request Faithful also con-
o Evangelist began as followeth:

ly sons, you have heard, in the words of the
the gospel, that you must
any tribulations enter into the
f heaven; and, again, that in
bonds and afflictions abide
therefore you cannot expect
hould long go on your pilgrim-
it them, in some sort or other.
found something of the truth of these testi-
on you already, and more will immediately
r now, as you see, you are almost out of this
, and therefore you will soon come into a

of his fellow; not only because he will be arrived at the Celestial City soonest, but because he will escape many miseries that the other will meet with in the rest of his journey. But when you are come to the town, and shall find fulfilled what I have here related, then remember your friend, and quit yourselves like men; and commit the keeping of your souls to your God in well-doing, as unto a faithful Creator.

He whose lot it will be there to suffer, will have the better of his brother.

Then I saw in my dream, that when they were got out of the wilderness, they presently saw a town before them, and the name of that town is Vanity; and at the town there is a fair kept, called Vanity Fair. It is kept all the year long. It beareth the name of Vanity Fair, because the town where it is kept is lighter than vanity; and also because all that is there sold, or that cometh thither, is vanity: as is the saying of the wise. "All that cometh is vanity" (Eccles. i.; ii. 11, 17; xi. 8; Isa. xl. 17).

This fair is no new-erected business, but a thing of ancient standing: I will show you the original of it.

The antiquity of this fair.

Almost five thousand years agone, there were pilgrims walking to the Celestial City, as these two honest persons are; and Beelzebub, Apollyon, and Legion, with their companions, perceiving by the path that the pilgrims made, that their way to the city lay through this town of Vanity, they contrived here to set up a fair,—a fair wherein should be sold all sorts of vanity; and that it should last all the year long. Therefore at this fair are all such merchandise sold, as houses, lands, trades, places, honours, preferments, titles, countries, kingdoms, lusts, pleasures; and delights of all sorts, as harlots, wives, husbands, children, masters, servants, lives, blood, bodies, souls, silver, gold, pearls, precious stones, and what not.

The merchandise of this fair.

eover, at this fair, there is at all times to
ggling, cheats, games, plays, fools, apes,
rogues, and that of every kind.
o be seen, too, and that for nothing, thefts,
ulteries, false-swearers, and that of a blood-

other fairs of less moment, there are the
s and streets, under their proper names,
and such wares are vended; so here like-
ave the proper places, rows, streets (viz.,
d kingdoms), where the wares of this fair
to be found. Here is the
, the French Row, the Italian
anish Row, the German Row,
al sorts of vanities are to be sold. But, as
rs, some one commodity is as the chief of
so the ware of Rome and her merchandise
omoted in this fair; only our English nation,
thers, have taken a dislike thereat.

The streets of this fair.

said, the way to the Celestial City lies just
s town where this lusty fair is kept; and he
to the city, and yet not go through this
needs "go out of the world" (1 Cor. v. 10).
of princes himself, when here,
h this town to his own country,
on a fair-day too: yea, and,
it was Beelzebub, the chief lord of this fair,
him to buy of his vanities; yea, would have
ord of the fair, would he but have done him
s he went through the town. Yea, because
h a person of honour, Beelzebub had him
to street, and showed him all the kingdoms
l in a little time, that he might, if possible,
Blessed One to cheapen and
his vanities; but he had no
merchandise, and therefore
without laying out so much as one farr-

Christ went through this fair.

Christ bought nothing in this fair.

thing upon these vanities (Matt. iv. 8, 9; Luke iv. 5–7
This fair, therefore, is an ancient thing, of long stan
ing, and a very great fair.

The pilgrims enter the fair.

Now these pilgrims, as I said, mu
needs go through this fair. Well,
they did; but, behold, even as th
entered into the fair, all the people in the fair we

The fair in a hubbub about them.

moved, and the town itself as it were
a hubbub about them; and that f
several reasons: for,—

The first cause of the hubbub.

First, The pilgrims were clothed with such kind
raiment as was diverse from the raime
of any that traded in that fair. Th
people, therefore, of the fair made
great gazing upon them (1 Cor. iv. 9). Some said th
were fools; some, they were bedlams; and some, th
were outlandish men.

Second cause of the hubbub.

Secondly, And as they wondered at their apparel,
they did likewise at their speech; for fe
could understand what they said. Th
naturally spoke the language of Canaa
but they that kept the fair were the men of this worl
so that, from one end of the fair to the other, th
seemed barbarians each to the other (1 Cor. ii. 7, 8).

Third cause of the hubbub.

Thirdly, But that which did not a little amuse t
merchandisers was, that these pilgrin
set very light by all their wares. Th
cared not so much as to look upon the
and if they called upon them to buy, they would p
their fingers in their ears, and cry, "Turn away mi
eyes from beholding vanity" (Ps. cxix. 37); and lo
upwards, signifying that their trade and traffic was
heaven (Phil. iii. 20, 21).

Fourth cause of the hubbub.

One chanced, mockingly, beholdi
the carriage of the men, to say unto the
What will ye buy? But they, look
gravely upon him, said, We "buy the truth" (P

IN VANITY FAIR.

i. 23). At that there was an occasion taken to despise the men the more; some mocking, some taunting, some speaking reproachfully, and some calling upon others to smite them. At last things came to a hubbub and great stir in the fair, insomuch that all order was confounded. Now was word presently brought to the great one of the fair, who quickly came down, and deputed some of his most trusty friends to take these men into examination, about whom the fair was almost overturned. So the men were brought to examination; and they that sat upon them asked them whence they came, whither they went, and what they did there in such an unusual garb? The men told them that they were pilgrims and strangers in the world, and that they were going to their own country, which was the heavenly Jerusalem (Heb. xi. 13–16); and that they had given no occasion to the men of the town, nor yet to the merchandisers, thus to abuse them, and to let them in their journey, except it was for that, when one asked them what they would buy, they said they would "buy the truth." But they that were appointed to examine them did not believe them to be any other than bedlams and mad, or else such as came to put all things into a confusion in the fair. Therefore they took them and beat them, and besmeared them with dirt, and then put them into the cage, that they might be made a spectacle to all the men of the fair. There, therefore, they lay for some time, and were made the objects of any man's sport, or malice, or revenge; the great one of the fair laughing still at all that befell them. But the men being patient, and "not rendering railing to railing, but contrariwise, blessing," and giving g

They are ...cked.

They are ex-amined.

They tell who they are, and whence they came.

They are not believed.

They are put in the cage.

Their be-haviour in the cage.

ad, and kindness for injuries done [illegible]
fair that were more observing, and [illegible]
than the rest, began to check and blame [illegible]
rt for their continual abuses done by them [illegible]
en. They, therefore, in angry man-
let fly at them again, counting them
ad as the men in the cage, and telling
n that they seemed confederates, and
uld be made partakers of their mis-
tunes. The other replied, that for
ught they could see, the men were quiet, and [illegible]
and intended nobody any harm; and that there were
many that traded in their fair that were more worthy
to be put into the cage, yea, and pillory too, than were
the men they had abused. Thus, after divers words
had passed on both sides the men behaving themselves
all the while very wisely and soberly before them, they
fell to some blows among themselves, and did harm [illegible]
to another. Then were these two poor
men brought before their examiners
again, and there charged as being guilty
of the late hubbub that had been in the
fair. So they beat them pitifully, and hanged [illegible]
upon them, and led them in chains up
and down the fair, for an example and a
terror to others, lest any should speak in
their behalf, or join themselves unto
them. But Christian and Faithful be-
haved themselves yet more wisely, and
received the ignominy and shame that was cast [illegible]
them with so much meekness and pa-
tience, that it won to their side though
but few in comparison of the rest several
of the men in the fair. This put the
other party *yet into greater* rage, inso-
much that they concluded the death of
these two men. Wherefore they threatened that the

abode in

should be otherwise

g appointed, they brought
order to their condemna-
come, they were brought
aigned. The judge's name
ir indictment was one and
ough somewhat varying in
f were this:
es to, and disturbers of their
t they had made commotions
ons in the town, and had won
o their own most dangerous
f the law of their prince."
to answer, that he had only set
against that which had set itself
Him that is higher than the
. And, said he, as for disturb-
being myself a man of peace: the
to us, were won by beholding our

disloyal notion
ples of faith and
him once myself
of our town
and could not
Lord, he doth at
doings, but
Then did th
to say?
My lord, I
tedious to th
gentlemen h
anything sha
enlarge my
stand by.

ocence, and they are only turned from the
better. And as to the king you talk of,
eelzebub, the enemy of our Lord, I defy
is angels.

amation was made, that they that had
or their lord the king against the prisoner
ould forthwith appear, and give in their
there came in three witnesses, to wit,
tition, and Pickthank. They were then
knew the prisoner at the bar; and what
ay for their lord the king against him.

forth Envy, and said to this *Envy begins.*
rd, I have known this man

nd will attest upon my oath before this
ench, that he is—

d! Give him his oath. (So they sware
he said,—

lord, this man, notwithstanding his plau-
one of the vilest men in our country. He
deth prince nor people, law nor custom;
hat he can to possess all men with certain
al notions, which he in the general calls
faith and holiness. And, in particular, I
ce myself affirm, that Christianity and the
ur town of Vanity were diametrically op-
ould not be reconciled. By which saying,
doth at once not only condemn all our
gs, but us in the doing of them.

n did the judge say to him, Hast thou any

lord, I could say much more, only I would
s to the court. Yet, if need be, when the
nen have given in their evidence, rather
g shall be wanting that will despatch him,
e *my testimony* against him. So he was
y.

lled Superstition, and bid him look upon

the prisoner. They also asked, what he could say their lord the king against him. Then they sware h so he began:

Superstition follows.

Super. My lord, I have no great acquaintance v this man, nor do I desire to have furt knowledge of him; however, this I kn that he is a very pestilent fellow, fi some discourse that, the other day, I had with hin this town; for then, talking with him, I heard him that our religion was naught, and such by which a r could by no means please God. Which sayings of my lord, your lordship very well knows what ne sarily thence will follow, to wit, that we do still v ship in vain, are yet in our sins, and finally shall damned: and this is that which I have to say.

Then was Pickthank sworn, and bid say what knew in behalf of their lord the king, against the soner at the bar.

Pickthank's testimony.

Pick. My lord, and you gentlemen all, this fell have known of a long time, and h heard him speak things that ought to be spoke; for he hath railed on noble prince Beelzebub, and hath spoken contempt of his honourable friends, whose na are the Lord Old Man, the Lord Ca Delight, the Lord Luxurious, the L Desire of Vain Glory, my old Lord Lechery, Sir Ha Greedy, with all the rest of our nobility: and he h said, moreover, that if all men were of his mind, if sible, there is not one of these noblemen should h any longer a being in this town. Besides, he hath been afraid to rail on you, my lord, who are now pointed to be his judge, calling you an ungodly vill *with many* other such like vilifying terms, with wl *he hath bespattered* most of the gentry of our town

Sins are all lords and great ones.

When this Pickthank had told his tale, the j *directed his speech to* the prisoner at the bar, as

ragate, heretic, and traitor, hast th[illegible]
nest gentlemen have witnessed ag[illegible]
May I speak a few words in my ow[illegible]
e. Sirrah! sirrah! thou deservest to [illegible]
r, but to be slain immediately upon the p[illegible]
, all men may see our gentleness towar[illegible]
, hear what thou, vile runagate, hast to say

Faith. 1. I say, then, in answer to what M[illegible]
hath spoken, I never said aught but this, [illegible]
that what rule, or laws, or customs, or [illegible]
people, were flat against the Word of God, [illegible]
are diametrically opposite to Christianity. I[illegible]
said amiss in this, convince me of my error, a[illegible]
ready here before you to make my recantation

2. As to the second, to wit, Mr. Superstition, a[illegible]
charge against me, I said only this, that in the w[illegible]
of God there is required a divine faith; but th[illegible]
be no divine faith without a divine revelation o[illegible]
will of God. Therefore, whatever is thrust i[illegible]
worship of God that is not agreeable to divine r[illegible]
tion, cannot be done but by a human faith; wh[illegible]
will not be profitable to eternal life.

3. As to what Mr. Pickthank hath said, I say [illegible]
ing terms, as that I am said to rail, and the lik[illegible]
the prince of this town, with all the rabblem[illegible]
attendants, by this gentleman named, are more [illegible]
being in hell than in this town and country: a[illegible]
Lord have mercy upon me!

Then the judge called to the jury who all th[illegible]
stood by to hear and observe: Gentle-
men of the jury, you see this man about
whom so great an uproar hath been made
in this town; you have also heard what th[illegible]
gentlemen have witnessed against him; also y[illegible]
heard his reply *and confession*: it lieth now [illegible]
breasts to hang him, or save his life; but y[illegible]
met to instruct you into our law.

There was an
Great, servant to our princ[illegible] and gr[illegible]
trary religion should multiply and [illegible] the
him, their males should be thrown into the days of
(Exod. i.) There was also an Act made in the days of
Nebuchadnezzar the Great, another of his servants, that
whosoever would not fall down and worship his golden
image, should be thrown into a fiery furnace. (Dan. iii.)
There was also an Act made in the days of Darius, that
whoso, for some time, called upon any god but him,
should be cast into the lions' den. (Dan. vi.) Now the
substance of these laws this rebel has broken, not only
in thought (which is not to be borne), but also in word
and deed; which must therefore needs be intolerable.
For that of Pharaoh, his law was made upon a sup-
position, to prevent mischief, no crime being yet
apparent: but here is a crime apparent. For the
second and third, you see he disputeth against our
religion; and for the treason he hath confessed, he
deserveth to die the death.
Then went the jury out, whose names were Mr. Blin[illegible], M[illegible]
man, Mr. No-good, Mr. Malice, Mr. Hea[illegible]
Mr. Live-loose, Mr. Enmity, Mr. L[illegible]
[illegible]able;

st him, said Mr. Enmity. He is a rogue, ar. Hanging is too good for him, said Mr. et us despatch him out of the way, said Mr. . Then said Mr. Implacable, Might I have world given me, I could not be reconciled to herefore let us forthwith bring a guilty of death. And so they did; fore he was presently condemned to d from the place where he was, to lace from whence he came, and there to be put to ost cruel death that could be invented.

They conclude to bring him in guilty of death.

y therefore brought him out, to do with him ac- g to their law; and, first, they ed him, then they buffeted him, hey lanced his flesh with knives; hat they stoned him with stones, then pricked th their swords; and, last of all, they burned him s at the stake. Thus came Faithful to his end. I saw that there stood behind the multitude a and a couple of horses, waiting hful, who (so soon as his adver- d despatched him) was taken up and straightway was carried up the clouds, with sound of trum- nearest way to the Celestial-gate. But as for . he had some respite, and was remanded back

The cruel death of Faithful.

A chariot and horses wait to take away Faithful.

So he there remained for a rt He that overrules all things, power of their rage in his own rought it about, that Christian for that time em, and went his way; and as he went, he g—

Christian is still alive.

ul, thou hast faithfully profest d; with whom thou shalt be blest. se ones, with all their vain delights, s under their hellish plights. sing, and let thy name survive; y killed thee, thou art yet alive.

The song that Christian made of Faithful after his death.

A New Companion.

Christian another companion.

I saw in my dream, that Christian went not forth alone; for there was one whose name was Hopeful (being made so by the beholding of Christian and Faithful their words and behaviour in their sufferings at the fair), who joined himself unto him, and, entering into a brotherly covenant, told him that he would be his companion. Thus, one died to bear testimony to the truth, and another rises out of his ashes to be a companion with Christian in his pilgrimage.

There are more of the men of the fair will follow.

This Hopeful also told Christian, that there were many more of the men in the fair that would take their time, and follow after.

They overtake By-ends.

So I saw that quickly after they were got out of the fair, they overtook one that was going before them, whose name was By-ends; so they said to him, What countryman, sir? and how far go you this way? He told them that he came from the town of Fair-speech, and he was going to the Celestial City; but told them not his name.

From Fair-speech! said Christian. Is there any good that lives there? (Prov. xxvi. 25.)

By-ends. Yes, said By-ends, I hope.

Chr. Pray, sir, what may I call you? said Christian.

By-ends loath to tell his name.

By-ends. I am a stranger to you, and you to me: if you be going this way, I shall be glad of your company; if not, I must be content.

Chr. This town of Fair-speech, said Christian, I have heard of; and, as I remember, they say it is a wealthy place.

By-ends. Yes, I will assure you that it is; and very many rich kindred there.

Chr. Pray, who are your kindred there? If you be so bold

s. Almost the whole town; and, in particular, Turn-about, my Lord Time-server, my Lord ɔch (from whose ancestors that town first name); also Mr. Smooth-man, Mr. Facing-s, Mr. Anything; and the parson of our parish, -tongues, was my mother's own brother by lde: and, to tell you the truth, I am become nan of good quality; yet my great-grand-s but a waterman, looking one way and rowing and I got most of my estate by the same m.

re you a married man?

s. Yes, and my wife is a very virtuous woman, hter of a virtuous woman; she ady Feigning's daughter, there-came of a very honourable nd is arrived to such a pitch of breeding, that s how to carry it to all, even to prince and It is true we somewhat differ m from those of the stricter t but in two small points: First, strive against wind and tide. we are always most zealous when Religion is silver slippers; we love much to walk with he street, if the sun shines, and the people im.

The wife and kindred of By-ends.

Where By-ends differs from others in religion.

Christian stepped a little aside to his fellow, saying, It runs in my mind that this is one of Fair-speech; and if it be he, we have as very n our company as dwelleth in all these parts. l Hopeful, Ask him; methinks he should not ed of his name. So Christian came up with him d said, Sir, you talk as if you knew something n all the world doth; and, if I take not my ss, I deem I have half a guess of you. Is not Mr. By-ends, of Fair-speech?

This is not my name, but indeed it is a

nick-name that is given me by some that cannot ab
me, and I must be content to bear it as a reproach,
other good men have born theirs before me.

Chr. But did you never give an occasion to men
call you by this name?

By-ends. Never, never! The worst that ever I
to give them an occasion to give me t
name was, that I had always the luck
jump in my judgment with the pres
way of the times, whatever it was, and my chance
to get thereby: but if things are thus cast upon me,
me count them a blessing; but let not the malici
load me, therefore, with reproach.

How By-ends got his name.

Chr. I thought, indeed, that you were the man t
I heard of; and to tell you what I think, I fear t
name belongs to you more properly than you are w
ing we should think it doth.

By-ends. Well, if you will thus imagine, I can
help it; you shall find me a fair compa
keeper, if you will still admit me y
associate.

He desires to keep company with Christian.

Chr. If you will go with us, you m
go against wind and tide; the which, I perceive,
against your opinion. You must also own Religion
his rags, as well as when in his silver slippers;
stand by him, too, when bound in irons, as well
when he walketh the streets with applause.

By-ends. You must not impose nor lord it over
faith; leave me to my liberty, and let me go with y

Chr. Not a step further, unless you will do in wh
propound as we.

Then said By-ends, I shall never desert my old p
ciples, since they are harmless and
fitable. If I may not go with you
must do as I did before you overtook
even go by myself, until some overtake me that w
glad of my company.

By-ends and Christian part.

Now I saw in my dream that Christian and Hopeful took him, and kept their distance before him; but one of them, looking back, saw three men following Mr. By-ends; and, behold, as they came up with him, he made them a very low *congé*; and they also gave him a compliment. The men's names were Mr. Hold-the-world, Mr. Money-love, and Mr. Save-all, men that Mr. By-ends had been formerly acquainted with; for in their minority they were school-fellows, and were taught by one Mr. Gripeman, a school-master in Love-gain, which is a market town in the county of Coveting, in the north. This school-master taught them the art of getting, either by violence, cozenage, flattery, lying, or by putting on a guise of religion; and these four gentlemen had attained much of the art of their master, so that they could each of them have kept such a school themselves.

He has new companions.

Well, when they had, as I said, thus saluted each other, Mr. Money-love said to Mr. By-ends, Who are they upon the road before us? (for Christian and Hopeful were yet within view.)

By-ends. They are a couple of far countrymen, that, after their mode, are going on pilgrimage.

By-ends's character of the pilgrims.

Money-love. Alas! why did they not stay, that we might have had their good company? for they, and we, and you, sir, I hope, are all going on a pilgrimage.

By-ends. We are so, indeed; but the men before us are so rigid, and love so much their own notions, and do also so lightly esteem the opinions of others, that, let a man be never so godly, yet if he jumps not with them in all things, they thrust him quite out of their company.

Save-all. *That is bad:* but we read of some that are *righteous overmuch;* and such men's rigidness prevails *with them to judge* and condemn all but themselves.

But, I pray, what, and how many, were the thing
wherein you differed?

By-ends. Why, they, after their headstrong manne
conclude that it is duty to rush on their journey a
weathers; and I am for waiting for wind and tid
They are for hazarding all for God at a clap; and I am
for taking all advantages to secure my life and estat
They are for holding their notions, though all othe
men are against them; but I am for religion in wha
and so far as, the times and my safety will bear i
They are for Religion when in rags and contempt; bu
I am for him when he walks in his golden slippers, i
the sunshine, and with applause.

Hold-the-World. Ay, and hold you there still, goo
Mr. By-ends; for, for my part, I can count him but
fool, that, having the liberty to keep what he has, sha
be so unwise as to lose it. Let us be wise as serpen
It is best to make hay when the sun shines. You
how the bee lieth still all winter, and bestirs her o
when she can have profit with pleasure. God se
sometimes rain, and sometimes sunshine: if the
such fools to go through the first, yet let us be
tent to take fair weather along with us. For my
I like that religion best that will stand with the
rity of God's good blessings unto us; for wh
imagine, that is ruled by his reason, since G
bestowed upon us the good things of this life, bu
he would have us keep them for his sake? A
and Solomon grew rich in religion. And Job sa
a good man shall lay up gold as dust. But he n
be such as the men before us, if they be as y
described them.

Save-all. I think that we are all agreed in
ter, and therefore there needs no more words

Money-love. No, there needs no more wo
this matter, indeed; for he that believes nei
y nor reason (and you see we have bo

er knows his own liberty nor seeks his own

My brethren, we are, as you see, going all on
; and, for our better diversion from things
ad, give me leave to propound unto you this

a man, a minister, or a tradesman, &c., should
lvantage lie before him to get the good bless-
s life, yet so as that he can by no means come
except, in appearance at least, he becomes
narily zealous in some points of religion that
ed not with before;—may he not use these
attain his end, and yet be a right honest man?
ove. I see the bottom of your question; and
gentlemen's good leave, I will endeavour to
t an answer. And first, to speak to your
s it concerns a *minister* himself. Suppose a
a worthy man, possessed but of a very small
and has in his eye a greater, more fat and
far; he has also now an opportunity of get-
yet so as by being more studious, by preach-
frequently and zealously, and, because the
the people requires it, by altering of some of
ples: for my part, I see no reason but a man
his (provided he has a call), ay, and more a
l besides, and yet be an honest man. For

lesire of a greater benefice is lawful (this can-
ntradicted), since it is set before him by Pro-
so then, he may get it, if he can, making no
'or conscience' sake.
les, his desire after that benefice makes him
lious, a more zealous preacher, &c., and so
n a better man, yea, makes him better im-
parts; which is according to the mind of

, as for his complying with the temper of his

people, by dissenting, to serve them, son
ciples, this argueth—(1.) That he is of
temper; (2.) Of a sweet and winning de
so (3.) More fit for the ministerial functi

4. I conclude, then, that a minister
small for a great, should not, for so doi
covetous; but rather, since he is impro
and industry thereby, be counted as o
his call, and the opportunity put into
good.

And now to the second part of the
concerns the *tradesman* you mentione
an one to have but a poor employ in t
becoming religious, he may mend hi
get a rich wife, or more and far bette
shop: for my part, I see no reason
be lawfully done. For why—

1. To become religious is a virtu
soever a man becomes so.

2. Nor is it unlawful to get a ric
tom to my shop.

3. Besides, the man that gets th
ligious, gets that which is good, of
by becoming good himself; so ther
and good customers, and good g
becoming religious, which is good
religious to get all these, is a g
sign.

This answer, thus made by th
Mr. By-ends' question, was high
all; wherefore they concluded, '
was most wholesome and advan
as they thought, no man was a'
because Christian and Hopefu
they jointly agreed to assault
as soon as they overtook ther
they had opposed Mr. By-er

that was kindled betwixt
id them at their parting a little before.
e up to each other, and, after a short
Hold-the-world propounded the ques-
n and his fellow, and bid them to answer

id Christian, Even a babe in religion
thousand such questions. For if it be
low Christ for loaves, as it is in the sixth
uch more abominable is it to make of
n a stalking-horse, to get and enjoy the
lo we find any other than heathens,
ls, and witches, that are of this opinion.
for when Hamor and Shechem had a
ughter and cattle of Jacob, and saw
o way for them to come at them but by
cised—they say to their companions,
of us be circumcised, as they are cir-
not their cattle, and their substance,
of theirs, be ours?" Their daughter
ere that which they sought to obtain,
the stalking-horse they made use of
Read the whole story (Gen. xxxiv.

ical Pharisees

4. Simon the witch was of this religion too: for would have had the Holy Ghost, that he might h got money therewith; and his sentence from Pet mouth was according (Acts viii. 19–23).

5. Neither will it out of my mind but that that n that takes up religion for the world, will throw a religion for the world; for so surely as Judas desig the world in becoming religious, so surely did he sell religion and his Master for the same. To ans the question, therefore, affirmatively, as I perceive have done, and to accept of, as authentic, such ansv is both heathenish, hypocritical, and devilish; and y reward will be according to your works.

Then they stood staring one upon another, but not wherewith to answer Christian. Hopeful also proved of the soundness of Christian's answer; so th was a great silence among them. Mr. By-ends and company also staggered and kept behind, that Christ and Hopeful might outgo them. Then said Christ to his fellow, If these men cannot stand before sentence of men, what will they do with the sente of God? And if they are mute when dealt with vessels of clay, what will they do when they shall rebuked by the flames of a devouring fire?

Then Christian and Hopeful outwent them ag and went till they came at a delic plain, called Ease, where they went w much content; but that plain was narrow, so they were quickly got ove

The ease that pilgrims have is but little in this life.

Now, at the further side of that plain was a little called Lucre, and in that hill a silver mine, which s of them that had formerly gone that way, becau the rarity of it, had turned aside to but going too near the brink of the pi ground, being deceitful under them, b

Lucre Hill a dangerous hill.

and they were slain; some also had been maimed and could not, to their dying day, be their own m

Christian and Hopeful to come to him.

ue hither,
ou a thing.
ng so deserving as to turn us out of the

a silver mine, and some digging in it
you will come, with a little pains you
le for yourselves.

Hopeful tempted to go, but Christian holds him back.

d Hopeful, Let us go see.
aid Christian: I have
e before now, and how
een slain; and, besides,
snare to those that seek it, for it
their pilgrimage.
alled to Demas, saying, Is not the
Hath it not hindered many in their

dangerous, except to those that are
d he blushed as he spake.)
istian to Hopeful, Let us not stir
on our way.
it you, when By-end-

nation? Besides
King will certainly
shame, where we
Demas cried a
fraternity; and
also himself were
Chr. Then
not the same
Dem. Yes
Abraham
Chr. Like
and Judas
It is but a
was hanged
regard
Assure thyself
delim would
their way
By this time

believe there
whether they
stamp that
certainly but
in the

I
One
Ye
Th

Now I saw

They are a
company in
men

both concerned

reof; for it seemed to them as if it had been a oman transformed into the shape of a pillar. Here, therefore, they stood looking and looking upon it, but could not for a time tell what they should make thereof. At last Hopeful espied written above the head thereof a writing in an unusual hand; but he being no scholar, called to Christian (for he was learned) to see if he could pick out the meaning: so he came, and after a little laying of letters together, he found the same to be this, "Remember Lot's wife." So he read it to his fellow; after which they both concluded that that was the pillar of salt into which Lot's wife was turned, for her looking back with a covetous heart, when she was going from Sodom for safety (Gen. xix. 26). Which sudden and amazing sight gave them occasion of this discourse:

Chr. Ah, my brother! this is a seasonable sight: it came opportunely to us after the invitation which Demas gave us to come over to view the hill Lucre; and had we gone over, as he desired us, and as thou wast inclined to do, my brother, we had, for ought I know, been made ourselves, like this woman, a spectacle for those that shall come after to behold.

Hope. I am sorry that I was so foolish, and am made to wonder that I am not now as Lot's wife; for wherein was the difference betwixt her sin and mine? She only looked back; and I had a desire to go see. Let grace be adored, and let me be ashamed that ever such a thing should be in mine heart.

Chr. Let us take notice of what we see here, for our help for time to come. This woman escaped one judgment, for she fell not by the destruction of Sodom; yet she was destroyed by another, as we see she is turned into a pillar of salt.

Hope. True; and she may be to us both caution and example: *caution, that we should* shun her sin; or a *sign of what judgment will* overtake such as shall not

be prevented by this caution: so Korah, Dathan, and Abiram, with the two hundred and fifty men that perished in their sin, did also become a sign or example to others to beware (Numb. xxvi. 9, 10). But above all, I muse at one thing, to wit, how Demas and his fellows can stand so confidently yonder to look for that treasure, which this woman, but for looking behind her after (for we read not that she stepped one foot out of the way), was turned into a pillar of salt; especially since the judgment which overtook her did make her an example, within sight of where they are; for they cannot choose but see her, did they but lift up their eyes.

Chr. It is a thing to be wondered at, and it argueth that their hearts are grown desperate in the case; and I cannot tell who to compare them to so fitly as to them that pick pockets in the presence of the judge, or that will cut purses under the gallows. It is said of the men of Sodom, that they were "sinners exceedingly," because they were sinners "before the Lord,"—that is, in his eyesight, and notwithstanding the kindnesses that he had showed them; for the land of Sodom was now like the garden of Eden heretofore (Gen. xiii. 10–13). This, therefore, provoked him the more to jealousy, and made their plague as hot as the fire of the Lord out of heaven could make it. And is most rationally to be concluded, that such, even such as these are, that shall sin in the sight, yea, that too in despite of such examples that are set continually before them, to caution them to the contrary, must be partakers of severest judgments.

Hope. Doubtless thou hast said the truth; but a mercy is it, that neither thou, but especially I, not made myself this example! This ministerial sion to us to thank God, to fear before him, and to remember Lot's wife.

I saw, then, that they went on their way

[illegible] the king called "the river of [illegible], the river of the water [illegible] xxv. 9; Rev. xxii. 1; Ezek. xlvii.

A river.

their way lay just upon the bank of the river: [illegible]ere, Christian and his companion walked [illegible] delight; they drank also of the water of the [illegible]ch was pleasant, and quickening to their weary [illegible]sides, on the banks of this river, [illegible] side, were green trees, that bore [illegible]r of fruit; and the leaves of the [illegible]re good for medicine: with the these trees they were also much d; and the leaves they ate to prevent surfeits, [illegible]er diseases that are incident to those that heat [illegible]ood by travels. On either side of the river was [illegible] meadow, curiously beautified with and it was green all the year long. [illegible] meadow they lay down, and slept; [illegible]e they might lie down safely (Ps. [illegible]; Isa. xiv. 30). When they awoke they gathered [illegible]f the fruit of the trees, and drank again of the [illegible]f the river, and then lay down again to sleep. They did several days and nights. Then they

Trees by the river. The fruit and leaves of the trees.

A meadow in which they lie down to sleep.

Behold ye how these crystal streams do glide,
To comfort pilgrims by the highway side.
The meadows green, beside their fragrant smell,
Yield dainties for them; and he that can tell
What pleasant fruit, yea, leaves, these trees do yield,
Will soon sell all, that he may buy this field.

[illegible]n they were disposed to go on (for they were not, [illegible] at their journey's end), they ate and drank, and [illegible]ed.

[illegible]; I beheld in my dream, that they had not jour[illegible] far, but the river and the way for a time parted; [illegible]*ch they were not* a little sorry; yet they durst [illegible] *out of the way.* Now the way from the riv[illegible]

was rough, and their feet tender, by reason of their travels; so the souls of the pilgrims were much discouraged because of the way (Numb. xxi. 4). Wherefore, still as they went on, they wished for better way. Now, a little before them, there was on the left hand of the road a meadow, and a stile to go over into it; and the meadow is called By-path Meadow. Then said Christian to his fellow, If this meadow lieth along by our wayside, let us go over into it. Then he went to the stile to see, and, behold, a path lay along by the way, on the other side of the fence. It is according to my wish, said Christian. Here is the easiest going; come, good Hopeful, and let us go over.

By-path Meadow.

One temptation does make way for another.

Hope. But how if this path should lead us out of the way?

Chr. That is not like, said the other. Look, doth it not go along by the wayside? So Hopeful, being persuaded by his fellow, went after him over the stile. When they were gone over, and were got into the path, they found it very easy for their feet; and withal, they, looking before them, espied a man walking as they did (and his name was Vain-confidence): so they called after him, and asked him whither that way led. He said, To the Celestial Gate. Look, said Christian, did not I tell you so? By this you may see we are right. So they followed, and he went before them. But, behold, the night came on, and it grew very dark, so that they that were behind lost the sight of him that went before.

Strong Christians may lead weak ones out of the way.

See what it is too suddenly to fall in with strangers.

He, therefore, that went before (Vain-confidence by name), not seeing the way before him, fell into a deep pit (Isa. ix. 16), which was on purpose there made by the prince of

A pit to catch the vain-glorious in.

those grounds, to catch vain-glorious fools withal, and was dashed in pieces with his fall.

Now Christian and his fellow heard him fall: so they called to know the matter; but there was none to answer, only they heard a groaning. Then said Hopeful, Where are we now? Then was his fellow silent, as mistrusting that he had led him out of the way: and now it began to rain, and thunder, and lighten, in a very dreadful manner; and the water rose amain.

Reasoning between Christian and Hopeful.

Then Hopeful groaned in himself, saying, Oh, that I had kept on my way!

Chr. Who could have thought that this path should have led us out of the way?

Hope. I was afraid on it at the very first, and therefore gave you that gentle caution. I would have spoken plainer, but that you are older than I.

Christian's repentance for leading of his brother out of the way.

Chr. Good brother, be not offended; I am sorry I have brought thee out of the way, and that I have put thee into such imminent danger. Pray, my brother, forgive me; I did not do it of an evil intent.

Hope. Be comforted, my brother, for I forgive thee; and believe, too, that this shall be for our good.

Chr. I am glad I have with me a merciful brother: but we must not stand thus; let us try to go back again.

Hope. But, good brother, let me go before.

Chr. No, if you please, let me go first, that, if there be any danger, I may be first therein; because by my means we are both gone out of the way.

Hope. No, said Hopeful, you shall not go first; for your mind being troubled may lead you out of the way again.—Then, for their encouragement, they heard the voice of one saying, "*Set thine heart toward the highway, even the way which thou wentest: turn again*" (Jer. xxxi. 21). But by this time the waters were

greatly risen, by reason of which the way of going back was very dangerous. (Then I thought that it is easier going out of the way when we are in, than going in when we are out.) Yet they adventured to go back; but it was so dark, and the flood was so high, that in their going back they had like to have been drowned nine or ten times.

They are in danger of drowning as they go back.

Neither could they, with all the skill they had, get again to the stile that night. Wherefore, at last lighting under a little shelter, they sat down there until the daybreak; but, being weary, they fell asleep. Now there was, not far from the place where they lay, a castle called Doubting Castle, the owner whereof was Giant Despair; and it was in his grounds they now were sleeping: wherefore he, getting up in the morning early, and walking up and down in his fields, caught Christian and Hopeful asleep in his grounds. Then, with a grim and surly voice, he bid them awake; and asked them whence they were, and what they did in his grounds. They told him they were pilgrims, and that they had lost their way. Then said the giant, You have this night trespassed on me, by trampling in and lying on my grounds, and therefore you must go along with me. So they were forced to go, because he was stronger than they. They also had but little to say, for they knew themselves in a fault. The giant, therefore, drove them before him, and put them into his castle, into a very dark dungeon, nasty and stinking to the spirits of these two men. Here, then, they lay from Wednesday morning till Saturday night, without one bit of bread, or drop of drink, or light, or any to ask how they did: they were, therefore, here in evil case, and were far from friends and acquaintance

They sleep in the grounds of Giant Despair.

He finds them in his grounds, and carries them to Doubting Castle.

The grievousness of their imprisonment.

(Ps. lxxxviii. 18). Now in this place Christian had double sorrow, because it was through his unadvised counsel that they were brought into this distress.

Now, Giant Despair had a wife, and her name was Diffidence. So when he was gone to bed, he told his wife what he had done: to wit, that he had taken a couple of prisoners and cast them into his dungeon, for trespassing on his grounds. Then he asked her also what he had best to do further to them. So she asked him what they were, whence they came, and whither they were bound; and he told her. Then she counselled him that when he arose in the morning he should beat them without any mercy. So, when he arose, he getteth him a grievous crab-tree cudgel, and goes down into the dungeon to them, and there first falls to rating of them as if they were dogs, although they never gave him a word of distaste. Then he falls upon them, and beats them fearfully, in such sort that they were not able to help themselves, or to turn them upon the floor. This done, he withdraws, and leaves them, there to condole their misery, and to mourn under their distress. So all that day they spent the time in nothing but sighs and bitter lamentations. The next night, she, talking with her husband further about them, and understanding they were yet alive, did advise him to counsel them to make away themselves. So, when morning was come, he goes to them in a surly manner as before, and perceiving them to be very sore with the stripes that he had given them the day before, he told them, that since they were never like to come out of that place, their only way would be forthwith to make an end of themselves, either with knife, halter, or poison: For why, said he, should you choose life, seeing it is attended with so much bitterness? But they desired him to let them go. With that he looked

On Thursday Giant Despair beats his prisoners.

On Friday Giant Despair counsels them to kill themselves.

ugly upon them, and rushing to them, had doubtless made an end of them himself, but that he fell into one of his fits (for he sometimes, in sunshiny weather, fell into fits), and lost for a time the use of his hands. Wherefore he withdrew, and left them as before, to consider what to do. Then did the prisoners consult between themselves, whether it was best to take his counsel or no; and thus they began to discourse:

The giant sometimes has fits.

Chr. Brother, said Christian, what shall we do? The life that we now live is miserable. For my part I know not whether it is best to live thus, or to die out of hand. "My soul chooseth strangling rather than life;" and the grave is more easy for me than this dungeon! (Job vii. 15.) Shall we be ruled by the giant?

Christian crushed.

Hope. Indeed, our present condition is dreadful, and death would be far more welcome to me than thus for ever to abide: but yet, let us consider, the Lord of the country to which we are going hath said, "Thou shalt do no murder," no, not to another man's person; much more, then, are we forbidden to take his counsel to kill ourselves. Besides, he that kills another, can but commit murder upon his body; but for one to kill himself, is to kill body and soul at once. And, moreover, my brother, thou talkest of ease in the grave; but hast thou forgotten the hell whither for certain the murderers go? for "no murderer hath eternal life," &c. And let us consider, again, that all the law is not in the hand of Giant Despair. Others, so far as I can understand, have been taken by him, as well as we, and yet have escaped out of his hands. Who knows but that God, that made the world, may cause that Giant Despair may die? or that, at some time or other, he may forget to lock us in? or that he may, in a short time, have another of his fits before us, and may lose the use

Hopeful comforts him.

come to pass
am resolved to pluck up the heart
a man, and to try my utmost to get from under his
and. I was a fool that I did not try to do it before;
ut, however, my brother, let us be patient, and endure
while. The time may come that may give us a happy
elease: but let us not be our own murderers. With
hese words Hopeful at present did moderate the mind
f his brother; so they continued together (in the dark)
hat day, in their sad and doleful condition.

Well, towards evening, the giant goes down into the
ungeon again, to see if his prisoners had taken his
unsel: but when he came there he found them alive;
d, truly, alive was all; for now, what for want of
ead and water, and by reason of the wounds they re-
ved when he beat them, they could do little but
athe. But, I say, he found them alive; at which
'ell into a grievous rage, and told them that, seeing
had disobeyed his counsel, it should be worse with
n than if they had never been born.

this they trembled greatly, and I think that
tian fell into a swoon: but

he replied, They are sturdy rogues; they choose rather to bear all hardship than to make away themselves. Then said she, Take them into the castle-yard to-morrow, and show them the bones and skulls of those thou hast already despatched, and make them believe, ere a week comes to an end, thou also wilt tear them in pieces, as thou hast done their fellows before them.

So when the morning was come, the giant goes to them again, and takes them into the castle-yard, and shows them, as his wife had bidden him. These, said he, were pilgrims, as you are, once, and they trespassed in my grounds, as you have done; and when I thought fit, I tore them in pieces: and so, within ten days, I will do you. Go, get you down to your den again; and with that he beat them all the way thither. They lay, therefore, all day on Saturday in a lamentable case, as before. Now, when night was come, and when Mrs. Diffidence and her husband, the giant, were got to bed, they began to renew their discourse of their prisoners; and, withal, the old giant wondered that he could neither by his blows nor his counsel bring them

On Saturday the giant threatened that shortly he would pull them in pieces.

thou so, my dear? said the giant; I will therefore search them in the morning.

Well, on Saturday, about midnight, they began to pray, and continued in prayer till almost break of day.

Now, a little before it was day, good Christian, as one half amazed, brake out in this passionate speech: What a fool, quoth he, am I, thus to lie in a stinking dungeon, when I may as well walk at liberty! I have a key in my bosom, called Promise, that will, I am persuaded, open any lock in Doubting Castle. Then said Hopeful, That is good news, good brother; pluck it out of thy bosom, and try.

A key in Christian's bosom, called Promise, opens any lock in Doubting Castle.

Then Christian pulled it out of his bosom, and began to try at the dungeon door, whose bolt (as he turned the key) gave back, and the door flew open with ease, and Christian and Hopeful both came out. Then he went to the outward door that leads into the castle-yard, and with his key opened that door also. After, he went to the iron gate, for that must be opened too but that lock went damnable hard; yet the key did open it. Then they thrust open the gate to make their escape with speed; but that gate, as it opened, made such a creaking, that it waked Giant Despair, who, hastily rising to pursue his prisoners, felt his limbs to fail, for his fits took him again, so that he could by no means go after them. Then they went on, and came to the King's highway, and so were safe, because they were out of his jurisdiction.

Now, when they were gone over the stile, they began to contrive with themselves what they should do at that stile, to prevent those that should come after from falling into the hands of Giant Despair. So they consented to erect there a pillar, and to engrave upon the side thereof this sentence, "Over this stile is

A pillar erected by Christian and his fellow.

way to Doubting Castle, which is kept by Giant Despair, who despiseth the King of the Celestial Country, and seeks to destroy his holy pilgrims." Many, therefore, that followed after, read what was written, and escaped the danger. This done they sang as follows:—

> Out of the way we went, and then we found
> What 'twas to tread upon forbidden ground:
> And let them that come after have a care
> Lest heedlessness makes them, as we, to fare;
> Lest they, for trespassing, his pris'ners are,
> Whose castle's Doubting, and whose name's Despair.

The Delectable Mountains.

They went then till they came to the Delectable Mountains; which mountains belong to the Lord of that hill of which we have spoken before: so they went up to the mountains to behold the gardens and orchards, the vineyards and fountains of water; where also they drank and washed themselves, and did freely eat of the vineyards. Now there were on the top of these mountains Shepherds feeding their flocks, and they stood by the highway side. The pilgrims, therefore, went to them, and leaning upon their staves (as is common with weary pilgrims, when they stand to talk with any by the way), they asked, Whose Delectable Mountains are these? and whose be the sheep that feed upon them?

They are refreshed in the mountains.

Talk with the Shepherds.

Shep. These mountains are Immanuel's Land, and they are within sight of his city; and the sheep also are his, and he laid down his life for them (John x. 11).

Chr. Is this the way to the Celestial City?

Shep. You are just in your way.

Chr. How far is it thither?

Shep. Too far for any but those who shall get thither indeed.

Chr. Is the way safe, or dangerous?

Shep. Safe for those for whom it is to be safe; "but the transgressors shall fall therein" (Hos. xiv. 9).

Chr. Is there in this place any relief for pilgrims that are weary and faint in the way?

Shep. The Lord of these mountains hath given us a charge, "not to be forgetful to entertain strangers" (Heb. xiii. 2); therefore the good of the place is before you.

I saw also in my dream, that when the Shepherds perceived that they were wayfaring men, they also put questions to them (to which they made answer, as in other places), as, Whence came you? and, How got you into the way? and, By what means have you so persevered therein? for but few of them that begin to come hither do show their face on these mountains. But when the Shepherds heard their answers, being pleased therewith, they looked very lovingly upon them, and said, Welcome to the Delectable Mountains.

The Shepherds welcome them.

The Shepherds, I say, whose names were Knowledge, Experience, Watchful, and Sincere, took them by the hand, and had them to their tents, and made them partake of that which was ready at present. They said, moreover, We would that ye should stay here a while, to be acquainted with us; and yet more to solace yourselves with the good of these Delectable Mountains. They then told them, that they were content to stay. So they went to their rest that night, because it was very late.

The names of the Shepherds.

Then I saw in my dream, that in the morning the Shepherds called up Christian and Hopeful to walk with them upon the mountains. So they went forth with them, and walked a while, having a pleasant prospect on every side. Then said the Shepherds one to another, Shall we show these pilgrims some wonders? So when they had concluded to do it, they had them first to the

They are shown wonders.

top of a hill called Error, which was very steep on the furthest side, and bid them look down to the bottom. So Christian and Hopeful looked down, and saw at the bottom several men dashed all to pieces by a fall that they had from the top. Then said Christian, What meaneth this? The Shepherds answered, Have you not heard of them that were made to err, by hearkening to Hymeneus and Philetus, as concerning the faith of the resurrection of the body? (2 Tim. ii. 17, 18.) They answered, Yes. Then said the Shepherds, Those that you see lie dashed in pieces at the bottom of this mountain are they; and they have continued to this day unburied, as you see, for an example to others to take heed how they clamber too high, or how they come too near the brink of this mountain.

The Mountain of Error.

Then I saw that they had them to the top of another mountain, and the name of that is Caution, and bid them look afar off: which when they did, they perceived, as they thought, several men walking up and down among the tombs that were there; and they perceived that the men were blind, because they stumbled sometimes upon the tombs, and because they could not get out from among them. Then said Christian, What means this? The Shepherds then answered, Did you not see, a little below these mountains, a stile that led into a meadow, on the left hand of this way? They answered, Yes. Then said the Shepherds, From that stile there goes a path that leads directly to Doubting Castle, which is kept by Giant Despair; and these (pointing to them among the tombs) came once on pilgrimage, as you do now, even till they came to that same stile; and because the right way was rough in that place, they chose to go out of it into that meadow, and there were taken by Giant Despair, and cast into Doubting Castle; where, after they had been a while kept in the dungeon

Mount Caution.

he at last did put out their eyes, and led them among those tombs, where he has left them to wander to this very day, that the saying of the wise man might be fulfilled, "He that wandereth out of the way of understanding shall remain in the congregation of the dead" (Prov. xxi. 16). Then Christian and Hopeful looked upon one another with tears gushing out, but yet said nothing to the Shepherds.

Then I saw in my dream, that the Shepherds had them to another place, in a bottom, where was a door in the side of a hill; and they opened the door, and bid them look in. They looked in, therefore, and saw that within it was very dark and smoky; they also thought that they heard there a rumbling noise, as of fire, and a cry of some tormented, and that they smelt the scent of brimstone. Then said Christian, What means this? The Shepherds told them, This is a by-way to hell,—a way that hypocrites go in at; namely, such as sell their birthright, with Esau; such as sell their Master, with Judas; such as blaspheme the gospel, with Alexander; and that lie and dissemble, with Ananias and Sapphira his wife.

A by-way to hell.

Hope. Then said Hopeful to the Shepherds, I perceive that these had on them, even every one, a show of pilgrimage, as we have now; had they not?

Shep. Yes, and held it a long time too.

Hope. How far might they go on in pilgrimage in their days, since they, notwithstanding, were thus miserably cast away?

Shep. Some further, and some not so far as these mountains.

Then said the pilgrims one to another, We have need to cry to the Strong for strength.

Shep. *Ay, and you will have need to use it, when you have it, too!*

By this time the pilgrims had a desire to go forward,

and the Shepherds a desire they should; so they walked together towards the end of the mountains. Then said the Shepherds one to another, Let us here show to the pilgrims the gates of the Celestial City, if they have skill to look through our perspective-glass. The pilgrims then lovingly accepted the motion: so they had them to the top of a high hill called Clear, and gave them their glass to look.

The Shepherds' perspective-glass.

The Hill Clear.

Then they essayed to look, but the remembrance of that last thing that the Shepherds had shown them, made their hands shake: by means of which impediment they could not look steadily through the glass; yet they thought they saw something like the gate, and also some of the glory of the place. Then they went away, and sang this song:—

The fruits of servile fear.

> Thus by the Shepherds secrets are revealed,
> Which from all other men are kept concealed.
> Come to the Shepherds, then, if you would see
> Things deep, things hid, and that mysterious be.

When they were about to depart, one of the Shepherds gave them a note of the way; another of them bid them beware of the Flatterer; the third bid them take heed that they sleep not upon the Enchanted Ground; and the fourth bid them God-speed. So I awoke from my dream.

A two-fold caution.

And I slept, and dreamed again, and saw the same two pilgrims going down the mountains along the high-way towards the city. Now, a little below these mountains, on the left hand, lieth the country of Conceit; from which country there comes into the way in which the pilgrims walked a little crooked lane. Here, therefore, they met with a very brisk lad, that came out of that country; and his name was Ignorance. So

The country of Conceit, out of which came Ignorance.

Christian asked him from what parts he came, and whither he was going?

Christian and Ignorance have some talk.

Ignor. Sir, I was born in the country that lieth off there a little on the left hand, and I am going to the Celestial City.

Chr. But how do you think to get in at the gate? for you may find some difficulty there.

Ignor. As other good people do, said he.

Chr. But what have you to show at that gate, that may cause that the gate should be opened to you?

The ground of Ignorance's hope.

Ignor. I know my Lord's will, and I have been a good liver; I pay every man his own; I pray, fast, pay tithes, and give alms, and have left my country for whither I am going.

Chr. But thou camest not in at the Wicket-gate that is at the head of this way; thou camest in hither through that same crooked lane; and therefore, I fear, however thou mayest think of thyself, when the reckoning day shall come, thou wilt have laid to thy charge that thou art a thief and a robber, instead of getting admittance into the city.

He saith to every one that he is a fool.

Ignor. Gentlemen, ye be utter strangers to me,—I know you not; be content to follow the religion of your country, and I will follow the religion of mine. I hope all will be well. And as for the gate that you talk of, all the world knows that that is a great way off of our country. I cannot think that any man in all our parts doth so much as know the way to it; nor need they matter whether they do or no, since we have, as you see, a fine, pleasant, green lane, that comes down from our country, the next way into the way.

When Christian saw that the man was wise in his own conceit, he said to Hopeful whisperingly, "There is more *hope of a fool* than of him" (Prov. xxvi. 12); *and said, moreover,* "When he that is a fool walketh *by the way, his wisdom* faileth him, and he saith to

every one that he is a fool" (Eccl. x. 3). What, shall we talk further with him, or outgo him at present, and so leave him to think of what he hath heard already, and then stop again for him afterwards, and see if by degrees we can do any good to him? Then said Hopeful—

How to carry it to a fool.

> Let Ignorance a little while now muse
> On what is said, and let him not refuse
> Good counsel to embrace, lest he remain
> Still ignorant of what's the chiefest gain.
> God saith, those that no understanding have,
> Although he made them, them he will not save.

Hope. He further added, It is not good, I think, to say all to him at once; let us pass him by, if you will, and talk to him anon, even as he is able to bear it.

So they both went on, and Ignorance he came after. Now when they had passed him a little way, they entered into a very dark lane, where they met a man whom seven devils had bound with seven strong cords, and were carrying of him back to the door that they saw on the side of the hill (Matt. xii. 45; Prov. v. 22). Now good Christian began to tremble, and so did Hopeful his companion; yet as the devils led away the man, Christian looked to see if he knew him; and he thought it might be one Turn-away, that dwelt in the town of Apostasy; but he did not perfectly see his face, for he did hang his head like a thief that is found. But being once past, Hopeful looked after him, and espied on his back a paper with this inscription, "Wanton professor and damnable apostate."

The destruction of one Turn-away.

Then said Christian to his fellow, Now I call to remembrance that which was told me of a thing that happened to a good man here about. The name of the man was Little faith; but a good man, and he dwelt the town of Sincere. The thing was this: At

Christian telleth his companion a story of Little-faith.

entering in at this passage, there comes down from Broadway-gate a lane called Deadman's-lane; so called because of the murders that are commonly done there; and this Little-faith going on pilgrimage, as we do now, chanced to sit down there, and slept. Now there happened at that time to come down the lane, from Broadway-gate, three sturdy rogues, and their names were Faint-heart, Mistrust, and Guilt (three brothers); and they espying Little-faith where he was, came galloping up with speed. Now the good man was just awake from his sleep, and was getting up to go on his journey. So they came up all to him, and with threatening language bid him stand. At this Little-faith looked as white as a clout, and had neither power to fight nor fly. Then said Faint-heart, Deliver thy purse. But he making no haste to do it (for he was loath to lose his money), Mistrust ran up to him, and thrusting his hand into his pocket, pulled out thence a bag of silver. Then he cried out, Thieves! thieves! With that Guilt, with a great club that was in his hand, struck Little-faith on the head, and with that blow felled him flat to the ground, where he lay bleeding as one that would bleed to death. All this while the thieves stood by. But, at last, they hearing that some were upon the road, and fearing lest it should be one Great-grace, that dwells in the town of Good-confidence, they betook themselves to their heels, and left this good man to shift for himself. Now, after a while, Little-faith came to himself, and, getting up, made shift to scrabble on his way. This was the story.

Broadway-gate.

Deadman's-lane.

Little-faith robbed by Faint-heart, Mistrust, and Guilt.

They got away his silver, and knocked him down.

Hope. But did they take from him all that ever he had?

Chr. No: the place where his jewels were they never ransacked; so those he kept still. But, as I was told,

the good man was much afflicted for his loss; for the thieves had got most of his spending-money. That which they got not (as I said) were jewels; also he had a little odd money left, but scarce enough to bring him to his journey's end (1 Pet. iv. 18). Nay (if I was not misinformed), he was forced to beg as he went, to keep himself alive; for his jewels he might not sell. But beg, and do what he could, he went, as we say, with many a hungry belly the most part of the rest of the way.

Little-faith lost not his best things.

Little-faith forced to beg to his journey's end.

Hope. But is it not a wonder they got not from him his certificate, by which he was to receive his admittance at the Celestial-gate?

Chr. It is a wonder; but they got not that, though they missed it not through any good cunning of his; for he, being dismayed with their coming upon him, had neither power nor skill to hide anything: so it was more by good providence than by his endeavour that they missed of that good thing (2 Tim. i. 14; 1 Pet. i. 5, 9).

He kept not his best things by his own cunning.

Hope. But it must needs be a comfort to him that they got not this jewel from him.

Chr. It might have been great comfort to him, had he used it as he should; but they that told me the story said that he made but little use of it all the rest of the way, and that because of the dismay that he had in the taking away his money. Indeed, he forgot it a great part of the rest of his journey; and besides, when at any time it came into his mind, and he began to be comforted therewith, then would fresh thoughts of his loss come again upon him, and those thoughts would swallow up all.

He is pitied by both.

Hope. Alas, poor man! this could not but be a great grief to him.

Chr. Grief! ay, a grief indeed. Would it not have

been so to any of us, had we been used as he, to be robbed, and wounded too, and that in a strange place, as he was! It is a wonder he did not die with grief, poor heart! I was told that he scattered almost all the rest of the way with nothing but doleful and bitter complaints; telling also to all that overtook him, or that he overtook in the way as he went, where he was robbed, and how; who they were that did it, and what he lost; how he was wounded, and that he hardly escaped with life.

Hope. But it is a wonder that his necessity did not put him upon selling or pawning some of his jewels, that he might have wherewith to relieve himself in his journey.

Christian snibbeth his fellow for unadvised speaking.

Chr. Thou talkest like one upon whose head is the shell to this very day. For what should he pawn them, or to whom should he sell them? In all that country where he was robbed, his jewels were not accounted of; nor did he want that relief which could from thence be administered to him. Besides, had his jewels been missing at the gate of the Celestial City, he had (and that he knew well enough) been excluded from an inheritance there; and that would have been worse to him than the appearance and villany of ten thousand thieves.

Hope. Why art thou so tart, my brother? Esau sold his birthright, and that for a mess of pottage (Heb. xii. 16); and that birthright was his greatest jewel: and if he, why might not Little-faith do so too?

A discourse about Esau and Little-faith.

Chr. Esau did sell his birthright, indeed, and so do many besides, and by so doing exclude themselves from the chief blessing, as also that caitiff did; but you must put a difference betwixt Esau and Little-faith, and also betwixt their estates. Esau's birthright was typical, but Little-faith's jewels were not so. Esau's belly

was his god, but Little-faith's belly was not so. Esau's want lay in his fleshly appetite, Little-faith's did not so. Besides, Esau could see no further than to the fulfilling his lusts: "Behold, I am at the point to die" (said he); "and what profit shall this birthright do to me?" (Gen. xxv. 32.) But Little-faith, though it was his lot to have but a little faith, was by his little faith kept from such extravagances, and made to see and prize his jewels more than to sell them, as Esau did his birthright. You read not anywhere that Esau had faith, no, not so much as a little; therefore no marvel if, where the flesh only bears sway (as it will in that man where no faith is to resist), if he sells his birthright, and his soul and all, and that to the devil of hell; for it is with such as it is with the ass, who in her occasion cannot be turned away (Jer. ii. 24). When their minds are set upon their lusts, they will have them, whatever they cost. But Little-faith was of another temper; his mind was on things divine; his livelihood was upon things that were spiritual, and from above: therefore to what end should he that is of such a temper sell his jewels (had there been any that would have bought them) to fill his mind with empty things? Will a man give a penny to fill his belly with hay; or can you persuade the turtle-dove to live upon carrion like the crow? Though faithless ones can, for carnal lusts, pawn, or mortgage, or sell what they have, and themselves outright to boot, yet they that have faith, saving faith, *though but* a little of it, cannot do so. Here, therefore, *my brother*, is thy mistake.

Esau was ruled by his lusts.

Esau never had faith.

Little-faith could not live upon Esau's pottage.

A comparison between the turtle-dove and the crow.

Hope. I acknowledge it; but yet your severe reflection had almost made me angry.

Chr. Why, I did but compare thee to some of

birds that are of the brisker sort, who will run to and fro in untrodden paths with the shell upon their heads. But pass by that, and consider the matter under debate, and all shall be well betwixt thee and me.

Hope. But, Christian, these three fellows, I am persuaded in my heart, are but a company of cowards: would they have run else, think you, as they did, at the noise of one that was coming on the road? Why did not Little-faith pluck up a greater heart? He might, methinks, have stood one brush with them, and have yielded when there had been no remedy.

Hopeful swaggers.

Chr. That they are cowards, many have said, but few have found it so in the time of trial. As for a great heart, Little-faith had none; and I perceive by thee, my brother, hadst thou been the man concerned, thou art but for a brush, and then to yield. And, verily, since this is the height of thy stomach, now they are at a distance from us, should they appear to thee as they did to him, they might put thee to second thoughts.

No great heart for God where there is but little faith.

We have more courage when out, than when in the conflict.

But consider, again, they are but journeymen thieves; they serve under the king of the bottomless pit, who, if need be, will come in to their aid himself, and his voice is as the roaring of a lion (Ps. vii. 2; 1 Pet. v. 8). I myself have been engaged as this Little-faith was, and I found it a terrible thing. These three villains set upon me, and I beginning, like a Christian, to resist, they gave but a call, and in came their master. I would, as the saying is, have given my life for a penny; but that, as God would have it, I was clothed with armour of proof. Ay, and yet, though I was so harnessed, I found it hard work to quit myself like a man.

Christian tells his own experience in this case.

No man can tell what in that combat attends us, but he that hath been in the battle himself.

Hope. Well, but they ran, you see, when they did but suppose that one Great-grace was in the way.

Chr. True, they have often fled, both they and their master, when Great-grace hath but appeared; and no marvel, for he is the King's champion. But I trow you will put some difference between Little-faith and the King's champion. All the King's subjects are not his champions; nor can they, when tried, do such feats of war as he. Is it meet to think that a little child should handle Goliath as David did; or that there should be the strength of an ox in a wren? Some are strong, some are weak; some have great faith, some have little: this man was one of the weak, and therefore he went to the wall.

The King's champion.

Hope. I would it had been Great-grace for their sakes.

Chr. If it had been, he might have had his hands full; for I must tell you, that though Great-grace is excellent good at his weapons, and has, and can, so long as he keeps them at sword's point, do well enough with them, yet if they get within him, even Faint-heart, Mistrust, or the other, it shall go hard but they will throw up his heels: and when a man is down, you know, what can he do?

Whoso looks well upon Great-grace's face, shall see those scars and cuts there, that shall easily give demonstration of what I say. Yea, once I heard that he should say (and that when he was in the combat), "We despaired even of life." How did these sturdy rogues and their fellows make David groan, mourn, and roar! Yea, Heman and Hezekiah, too, though champions in their day, were forced to bestir them, when by these assaulted; and yet, notwithstanding, they had their coats soundly brushed by them. Peter, upon a tim

would go try what he could do; but though some do say of him that he is the prince of the apostles, they handled him so, that they made him at last afraid of a sorry girl.

Besides, their king is at their whistle; he is never out of hearing; and if at any time they be put to the worst, he, if possible, comes in to help them; and of him it is said, "The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon. He esteemeth iron as straw, and brass as rotten wood. The arrow cannot make him flee: sling-stones are turned with him unto stubble. Darts are counted as stubble: he laugheth at the shaking of a spear" (Job xli. 26–29). What can a man do in this case? It is true, if a man could, at every turn, have Job's horse, and had skill and courage to ride him, he might do notable things: for "his neck is clothed with thunder; he will not be afraid as a grasshopper; the glory of his nostrils is terrible. He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men. He mocketh at fear, and is not affrighted; neither turneth he back from the sword. The quiver rattleth against him, the glittering spear and the shield. He swalloweth the ground with fierceness and rage; neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha, ha! and he smelleth the battle afar off, the thunder of the captains, and the shouting" (Job xxxix. 19–25).

Leviathan's sturdiness.

The excellent mettle that is in Job's horse.

But for such footmen as thou and I are, let us never desire to meet with an enemy, nor vaunt as if we could do better, when we hear of others that they have been foiled, nor be tickled at the thoughts of our own manhood; for such commonly come by the worst when tried. Witness Peter, of whom I made mention before: he would swagger, ay, he would; he would, as

nd more
led and run down
When, therefore, we hear
one on the King's highway, two things
lo:

First, To go out harnessed, and to be sure to take a shield with us for it was for want of that, that he that laid so lustily at Leviathan could not make him yield; for, indeed, if that be wanting, he fears us not at all. Therefore he that had skill hath said, "Above all, take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked" (Eph. vi. 16).

It is good to have a convoy.

It is good, also, that we desire of the King a convoy, yea, that he will go with us himself. This made David rejoice when in the Valley of the Shadow of Death; and Moses was rather for dying where he stood, than to go one step without his God (Ex. xxxiii. 15). O my brother, if he will but go along with us, what need we be afraid of ten thousands that shall set themselves against us? (Ps. iii. 5–8, xxvii. 1–3.) But without him the proud helpers fall under the slain (Isa. x. 4).

...ast have been in the fray before now; a...
...dness of Him that is best,
...boast of my ra...

len till they came at a place where they saw a way put
self into their way, and seemed withal
lie as straight as the way which
ey should go: and here they knew not
hich of the two to take, for both seemed straight be-
re them; therefore here they stood still to consider.
nd as they were thinking about the
ay, behold a man black of flesh, but
vered with a very light robe, came to
em, and asked them why they stood there. They
swered they were going to the Celestial City, but
new not which of these ways to take. Follow me, said
e man; it is thither that I am going.
o they followed him in the way that
ut now came into the road, which by
egrees turned, and turned them so far from the city
at they desired to go to, that in little time their faces
ere turned away from it; yet they followed him. But
y-and-by, before they were aware, he
d them both within the compass of a
et, in which they were both so en-
angled that they knew not what to do; and with that

A way, and a way.

The Flatterer finds them.

Christian and his fellow deluded.

They are taken in a net.

FLATTERER'S NET.

e white robe fell off the black man's back. Then
y saw where they were. Wherefore there they lay

crying some time, for they could not get themselves out.

Chr. Then said Christian to his fellow, Now do I see myself in error. Did not the Shepherds bid us beware of the Flatterer? As is the saying of the wise man, so we have found it this day, "A man that flattereth his neighbour, spreadeth a net for his feet" (Prov. xxix. 5).

They bewail their condition.

Hope. They also gave us a note of directions about the way, for our more sure finding thereof; but therein we have also forgotten to read, and have not kept ourselves from the paths of the destroyer. Here David was wiser than we; for, saith he, "Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer" (Ps. xvii. 4).

Thus they lay bewailing themselves in the net. At last they espied a Shining One coming towards them with a whip of small cord in his hand. When he was come to the place where they were, he asked them whence they came, and what they did there. They told him that they were poor pilgrims going to Zion, but were led out of their way by a black man clothed in white, who bid us, said they, follow him, for he was going thither too. Then said he with the whip, It is Flatterer, a false apostle, that hath transformed himself into an angel of light (Prov. xxix. 5; Dan. xi. 32; 2 Cor. xi. 13, 14). So he rent the net, and let the men out. Then said he to them, Follow me, that I may set you in your way again. So he led them back to the way which they had left to follow the Flatterer. Then he asked them, saying, Where did you lie the last night? They said, With the Shepherds upon the Delectable Mountains. He asked them then if they had not of the Shepherds a note of direction for the way. They answered, Yes. But did you, said he, wh

A Shining One comes to them with a whip in his hand.

They are examined and convicted of forgetfulness.

you were at a stand, pluck out and read your note? They answered, No. He asked them, Why? They said they forgot. He asked, moreover, if the Shepherds did not bid them beware of the Flatterer? They answered, Yes; but we did not imagine, said they, that this fine-spoken man had been he (Rom. xvi. 18).

Deceivers fine spoken.

Then I saw in my dream, that he commanded them to lie down; which when they did, he chastised them sore, to teach them the good way wherein they should walk (Deut. xxv. 2; 2 Chron. vi. 27); and as he chastised them, he said, "As many as I love, I rebuke and chasten; be zealous, therefore, and repent" (Rev. iii. 19). This done, he bid them go on their way, and take good heed to the other directions of the Shepherds. So they thanked him for all his kindness, and went softly along the right way, singing,—

They are whipped and sent on their way.

Come hither, you that walk along the way;
See how the pilgrims fare that go astray:
They catchèd are in an entangled net,
'Cause they good counsel lightly did forget:
'Tis true they rescued were; but yet, you see,
They're scourged to boot. Let this your caution be.

Now, after a while, they perceived, afar off, one coming softly and alone, all along the highway to meet them. Then said Christian to his fellow, Yonder is a man with his back turned towards Zion, and he is coming to meet us.

Hope. I see him; let us take heed to ourselves now, lest he should prove a Flatterer also. So he drew nearer and nearer, and at last came up unto them. His name was *Atheist*; and he asked them whither they were going.

The Atheist meets them.

Chr. We are going to Mount Zion.

Then Atheist fell into a very great laughter.

He laughs at them.

Chr. What is the meaning of your laughter?

Ath. I laugh to see what ignorant persons you are, to take upon you so tedious a journey, and you are like to have nothing but your travel for your pains.

Chr. Why, man, do you think we shall not be received?

They reason together.

Ath. Received! there is no such place as you dream of in all this world.

Chr. But there is in the world to come.

Ath. When I was at home in mine own country, I heard as you now affirm, and from that hearing went out to see, and have been seeking this city this twenty years, but find no more of it than I did the first day I set out (Jer. xxii. 12; Eccles. x. 15).

Chr. We have both heard, and believe, that there is such a place to be found.

Ath. Had not I, when at home, believed, I had not come thus far to seek; but finding none (and yet I should, had there been such a place to be found, for I have gone to seek it further than you), I am going back again, and will seek to refresh myself with the things that I then cast away for hopes of that which, I now see, is not.

The Atheist takes up his content in this world.

Chr. Then said Christian to Hopeful his fellow, Is it true which this man hath said?

Christian proveth his brother.

Hope. Take heed, he is one of the Flatterers: remember what it hath cost us once already for hearkening to such kind of fellows. What! no Mount Zion? Did we not see from the Delectable Mountains the gate of the city? Also, are we not now to walk by faith? (2 Cor. v. 7.) Let us go on, said Hopeful, lest the man with the whip overtake us again. You

Hopeful's gracious answer.

should have taught me that lesson, which I will round you in the ears withal: "Cease, my son, to hear the instruction that causeth to err from the words of knowledge" (Prov. xix. 27). I say, my brother, cease to hear him, and let us "believe to the saving of the soul" (Heb. x. 39).

A remembrance of former chastisements is a help against present temptations.

Chr. My brother, I did not put the question to thee for that I doubted of the truth of our belief myself, but to prove thee, and to fetch from thee a fruit of the honesty of thy heart. As for this man, I know that he is blinded by the god of this world. Let thee and me go on, knowing that we have belief of the truth: and "no lie is of the truth" (1 John ii. 21).

A fruit of an honest heart.

Hope. Now do I rejoice in hope of the glory of God. So they turned away from the man; and he, laughing at them, went his way.

I saw then in my dream, that they went until they came into a certain country whose air naturally tended to make one drowsy, if he came a stranger into it. And here Hopeful began to be very dull and heavy of sleep: wherefore he said unto Christian, I do now begin to grow so drowsy that I can scarcely hold up mine eyes; let us lie down here, and take one nap.

They are come to the Enchanted Ground.

Hopeful begins to be drowsy.

Chr. By no means, said the other; lest sleeping we never awake more.

Christian keeps him awake.

Hope. Why, my brother? sleep is sweet to the labouring man; we may be refreshed if we take a nap.

Chr. Do you not remember that one of the Shepherds bid us beware of the Enchanted Ground? He meant by that, that we should beware of sleeping: "Therefore let us not sleep, as do others; but let us watch, and be sober" (1 Thess. v. 6).

He is thankful.

Hope. I acknowledge myself in a fault; and had I been here alone I had by sleeping run the danger of death. I see it is true that the wise man saith, "Two are better than one" (Eccles. iv. 9). Hitherto hath thy company been my mercy; and thou shalt have a good reward for thy labour.

To prevent drowsiness, they fall to good discourse.—Good discourse prevents drowsiness.

Chr. Now then, said Christian, to prevent drowsiness in this place let us fall into good discourse.

Hope. With all my heart, said the other.

Chr. Where shall we begin?

Hope. Where God began with us. But do you begin, if you please.

Chr. I will sing you first this song:—

The Dreamer's Note.

When saints do sleepy grow, let them come hither,
And hear how these two pilgrims talk together:
Yea, let them learn of them in any wise
Thus to keep ope their drowsy, slumb'ring eyes.
Saints' fellowship, if it be managed well,
Keeps them awake, and that in spite of hell.

They begin at the beginning of their conversion.

Chr. Then Christian began, and said, I will ask you a question: How came you to think at first of so doing as you do now?

Hope. Do you mean, how came I at first to look after the good of my soul?

Chr. Yes, that is my meaning.

Hope. I continued a great while in the delight of those things which were seen and sold at our fair; things which, I believe now, would have, had I continued in them still, drowned me in perdition and destruction.

Chr. What things are they?

Hopeful's life before conversion.

Hope. All the treasures and riches of the world. Also I delighted much in rioting, revelling, drinking, swearing, lying, uncleanness, Sabbath-breaking, and what not, that tended to destroy the soul. But I found at last,

by hearing and considering of things that are divine, which, indeed, I heard of you, as also of beloved Faithful, that was put to death for his faith and good living in Vanity Fair, that "the end of these things is death" (Rom. vi. 21–23); and that for these things' sake "cometh the wrath of God upon the children of disobedience" (Eph. v. 6).

Chr. And did you presently fall under the power of this conviction?

Hope. No; I was not willing presently to know the evil of sin, nor the damnation that follows upon the commission of it; but endeavoured, when my mind at first began to be shaken with the word, to shut mine eyes against the light thereof.

Hopeful at first shuts his eyes against the light.

Chr. But what was the cause of your carrying of it thus to the first workings of God's blessed Spirit upon you?

Hope. The causes were—1. I was ignorant that this was the work of God upon me. I never thought that by awakenings for sin God at first begins the conversion of a sinner. 2. Sin was yet very sweet to my flesh, and I was loath to leave it. 3. I could not tell how to part with mine old companions, their presence and actions were so desirable unto me. 4. The hours in which convictions were upon me were such troublesome and such heart-affrighting hours, that I could not bear, no not so much as the remembrance of them upon my heart.

Reasons of his resisting of the light.

Chr. Then, as it seems, sometimes you got rid of your trouble?

Hope. Yes, verily; but it would come into my mind again, and then I should be as bad, nay, worse than I was before.

When he had lost his sense of sin, what brought this again.

Chr. Why, what was it that brought your sins to mind again?

Hope. Many things; as,—

1. If I did but meet a good man in the streets; or,

5. If I heard the bell toll for some that were dead; or,
6. If I thought of dying myself; or,
7. If I heard that sudden death happened to others;
8. But especially when I thought of myself, that I must quickly come to judgment.

Chr. And could you at any time, with ease, get off the guilt of sin, when by any of these ways it came upon you?

Hope. No, not I; for then they got faster hold of my conscience; and then, if I did but think of going back to sin (though my mind was turned against it), it would be double torment to me.

Chr. And how did you do then?

Hope. I thought I must endeavour to mend my life; for else, thought I, I am sure to be damned.

When he could no longer shake off his guilt by sinful courses, then he endeavours to mend.

Chr. And did you endeavour to mend?

Hope. Yes; and fled from not only my sins, but sinful company too; and betook me to religious duties, as prayer, reading, weeping for sin, speaking truth to

the law shall no flesh be justified" (Gal. ii. 16);—When ye shall have done all those ings, say, We are unprofitable" (Luke ii. 10); with many more such like. From ence I began to reason with myself thus:

Reformation at last could not help, and why.

all my righteousnesses are filthy rags; if by the eds of the law *no* man can be justified; and if, when have done *all*, we are yet unprofitable, then it is but folly to think of heaven by the law. I rther thought thus: If a man runs a ndred pounds into the shopkeeper's bt, and after that shall pay for all that shall fetch, yet, if his old debt stands still in the ok uncrossed, for that the shopkeeper may sue m, and cast him into prison till he shall pay the bt.

His being a debtor by the law troubled him.

Chr. Well, and how did you apply this to yourself?

Hope. Why, I thought thus with myself: I have, by y sins, run a great way into God's book, and that my w reforming will not pay off that score; therefore I ould think still, under all my present amendments, ut how shall I be freed from that damnation that I ve brought myself in danger of by my former transessions?

Chr. A very good application: but pray go on.

Hope. Another thing that hath troubled me, even nce my last amendments, is, that if I ok narrowly into the best of what I do w, I still see sin, new sin, mixing itself ith the best of that I do: so that now I m forced to conclude, that, notwithstanding my former nd conceits of myself and duties, I have committed n enough in one duty to send me to hell, though my rmer life had been faultless.

His espying bad things in his best duties troubled him.

Chr. And what did you do then?

Hope. Do! I could not tell what to do, until I brake mind to Faithful; for he and I were well ac-

minato... ful, who told him the way to be saved.

me.

Chr. And did you ...

Hope. Had he told me so when I was ...
satisfied with mine own amendments, I had called him
fool for his pains but now, since I see mine own in-
firmity, and the sin that cleaves to my best performance,
I have been forced to be of his opinion.

Chr. But did you think, when at first he suggested it
to you, that there was such a man to be found, of whom
it might justly be said that he never committed sin?

At which he started at present.

Hope. I must confess the words at first sound
strangely; but after a little more ta
and company with him, I had full c
viction about it.

Chr. And did you ask him what man this was,
how you must be justified by him?

A more particular discovery of the way to be saved.

Hope. Yes; and he told me it was the Lord J
that dwelleth on the right hand o
Most High (Heb. x.): And thus, s
you must be justified by him, e
trusting to what he hath done by
his flesh and suffered when he d
i. 1 Pet. i.) I ask
could b

Chr. And what said Faithful to you then?

Hope. He bid me go to him and see. Then I said it was presumption. But he said, No; for I was invited to come (Matt. xi. 28). Then he gave me a book of Jesus his inditing, to encourage me the more freely to come; and he said, concerning that book, that every jot and tittle thereof stood firmer than heaven and earth (Matt. xxiv. 35). Then I asked him what I must do when I came. And he told me I must entreat upon my knees, with all my heart and soul, the Father to reveal him to me (Ps. xcv. 6; Dan. vi. 10; Jer. xxix. 12, 13). Then I asked him further, how I must make my supplication to him. And he said, Go, and thou shalt find him upon a mercy-seat, where he sits all the year long, to give pardon and forgiveness to them that come (Ex. xxv. 22; Lev. xvi. 2; Num. vii. 89; Heb. iv. 16). I told him, that I knew not what to say when I came. And he bid me say to this effect: God be merciful to me a sinner, and make me to know and believe in Jesus Christ; for I see that if his righteousness had not been, or I have not faith in that righteousness, I am utterly cast away. Lord, I have heard that thou art a merciful God, and hast ordained that thy Son Jesus Christ should be the Saviour of the world; and, moreover, that thou art willing to bestow him upon such a poor sinner as I am (and I am a sinner indeed): Lord, take therefore this opportunity, and magnify thy grace in the salvation of my soul, through thy Son Jesus Christ. Amen.

He is better instructed.

He is bid to pray.

Chr. And did you do as you were bidden?

Hope. Yes, over, and over, and over.

He prays.

Chr. And did the Father reveal his Son to you?

Hope. Not at the first, nor second, nor third, nor fourth, nor fifth, no, nor at the sixth time neither.

Chr. What did you do then?

Hope. What! why, I could not tell what to do.

He thought to leave off praying.

Chr. Had you not thoughts of leaving off praying?

Hope. Yes; an hundred times twice told.

Chr. And what was the reason you did not?

Hope. I believed that that was true which had been told me, to wit, that without the righteousness of this Christ, all the world could not save me; and therefore, thought I with myself, If I leave off I die, and I can but die at the throne of grace. And withal this came into my mind, "Though it tarry, wait for it; because it will surely come, it will not tarry" (Hab. ii. 3). So I continued praying until the Father showed me his Son.

He durst not leave off praying, and why.

Chr. And how was he revealed unto you?

Hope. I did not see him with my bodily eyes, but with the eyes of my understanding (Eph. i. 18, 19); and thus it was: One day I was very sad,—I think sadder than at any one time in my life; and this sadness was through a fresh sight of the greatness and vileness of my sins. And as I was then looking for nothing but hell, and the everlasting damnation of my soul, suddenly, as I thought, I saw the Lord Jesus look down from heaven upon me, and saying, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31).

Christ is revealed to him, and how.

But I replied, Lord, I am a great, a very great sinner. And he answered, "My grace is sufficient for thee" (2 Cor. xii. 9). Then I said, But, Lord, what is believing? And then I saw from that saying, "He that cometh to me shall never hunger, and he that believeth on me shall never thirst" (John vi. 35), that believing and coming was all one; and that he that came, that is, ran out in his heart and affections after salvation by Christ, he indeed believed in Christ. Then the water stood in mine eyes, and I asked further, But, Lord, may such a great sinner as I am be indeed accepted of the

and be saved by thee? And I heard him say, "And him that cometh to me I will in no wise cast out" (John vi. 37). Then I said, But how, Lord, must I consider of thee in my coming to thee, that my faith may be placed aright upon thee? Then he said, "Christ Jesus came into the world to save sinners (1 Tim. i. 15): he is the end of the law for righteousness to every one that believeth (Rom. x. 4): he died for our sins, and rose again for our justification (Rom. iv. 25): he loved us and washed us from our sins in his own blood (Rev. i. 5): he is mediator betwixt God and us (1 Tim. ii. 5): he ever liveth to make intercession for us." From all which I gathered, that I must look for righteousness in his person, and for satisfaction for my sins by his blood; that what he did in obedience to his Father's law, and in submitting to the penalty thereof, was not for himself, but for him that will accept it for his salvation, and be thankful. And now was my heart full of joy, mine eyes full of tears, and mine affections running over with love to the name, people, and ways of Jesus Christ.

Chr. This was a revelation of Christ to your soul indeed; but tell me particularly what effect this had upon your spirit.

Hope. It made me see that all the world, notwithstanding all the righteousness thereof, is in a state of condemnation. It made me see that God the Father, though he be just, can justly justify the coming sinner. It made me greatly ashamed of the vileness of my former life, and confounded me with the sense of mine own ignorance; for there never came thought into my heart before now that showed me so the beauty of Jesus Christ. It made me love a holy life, and long to do something for the honour and glory of the name of the Lord Jesus; yea, I thought that had I now a thousand gallons of blood in my body, I could spill it all for the sake of the Lord Jesus.

I saw then in my dream that Hopeful looked back,

nd saw Ignorance, whom they had left behind, coming after. Look, said he to Christian, how far yonder youngster loitereth behind.

Chr. Ay, ay, I see him: he careth not for our company.

Hope. But I trow it would not have hurt him had he kept pace with us hitherto.

Chr. That is true; but I warrant you he thinketh otherwise.

Hope. That, I think, he doth; but, however, let us tarry for him. (So they did.)

Young Ignorance comes up again: their talk.

Then Christian said to him, Come away, man; why do you stay so behind?

Ignor. I take my pleasure in walking alone; even more a great deal than in company, unless I like it the better.

Then said Christian to Hopeful (but softly), Did I not tell you he cared not for our company? But, however, said he, come up and let us talk away the time in this solitary place. Then, directing his speech to Ignorance, he said, Come, how do you do? How stands it between God and your soul now?

Ignorance's hope, and the ground of it.

Ignor. I hope well; for I am always full of good motions, that come into my mind to comfort me as I walk.

Chr. What good motions? Pray tell us.

Ignor. Why, I think of God and heaven.

Chr. So do the devils and damned souls.

Ignor. But I think of them and desire them.

Chr. So do many that are never like to come there. "The soul of the sluggard desireth, and hath nothing" (Prov. xiii. 4).

Ignor. But I think of them, and leave all for them.

Chr. That I doubt; for leaving of all is a hard matte yea, a harder matter than many are aware of. why, or by what, art thou persuaded that thou has

all for God and heaven?

Ignor. My heart tells me so.

Chr. The wise man says, "He that trusteth in his own heart is a fool" (Prov. xxviii. 26).

Ignor. This is spoken of an evil heart; but mine is a good one.

Chr. But how dost thou prove that?

Ignor. It comforts me in hopes of heaven.

Chr. That may be through its deceitfulness; for a man's heart may minister comfort to him, in the hopes of that thing for which he yet has no ground to hope.

Ignor. But my heart and life agree together; and therefore my hope is well grounded.

Chr. Who told thee that thy heart and life agree together?

Ignor. My heart tells me so.

Chr. Ask my fellow if I be a thief! Thy heart tells thee so! Except the Word of God beareth witness in this matter, other testimony is of no value.

Ignor. But is it not a good heart that hath good thoughts? and is not that a good life that is according to God's commandments?

Chr. Yes, that is a good heart that hath good thoughts, and that is a good life that is according to God's commandments; but it is one thing, indeed, to have these, and another thing only to think so.

Ignor. Pray, what count you good thoughts, and a life according to God's commandments?

Chr. There are good thoughts of divers kinds; some respecting ourselves, some God, some Christ, and some other things.

What are good thoughts.

Ignor. What be good thoughts respecting ourselves?

Chr. Such as agree with the Word of God.

Ignor. When do our thoughts of ourselves agree with the Word of God.

Chr. When we pass the same judgment upon ourselves which the Word passes. To explain myself: the

Word of God saith of persons in a natural conditi
"There is none righteous, there is none that do
good." (Rom. iii.) It saith also, that "every im
nation of the heart of man is only evil, and that c
tinually" (Gen. vi. 5). And again, "The imaginat
of man's heart is evil from his youth" (Gen. viii.
Now, then, when we think thus of ourselves, hav
sense thereof, then are our thoughts good ones, beca
according to the Word of God.

Ignor. I will never believe that my heart is thus b

Chr. Therefore thou never hadst one good thou
concerning thyself in thy life.—But let me go on.
the Word passeth a judgment upon our heart, s
passeth a judgment upon our ways; and when
thoughts of our hearts and ways agree with the ju
ment which the Word giveth of both, then are b
good, because agreeing thereto.

Ignor. Make out your meaning.

Chr. Why, the Word of God saith that man's w
are crooked ways,—not good, but perverse. It sa
they are naturally out of the good way,—that t
have not known it (Ps. cxxv. 5; Prov. ii. 15; Rom.
17). Now, when a man thus thinketh of his ways
say, when he doth sensibly, and with heart humiliati
thus think,—then hath he good thoughts of his c
ways, because his thoughts now agree with the ju
ment of the Word of God.

Ignor. What are good thoughts concerning God?

Chr. Even (as I have said concerning ourselves) wh
our thoughts of God do agree with what the Word sa
of him; and that is, when we think of his being a
attributes as the Word hath taught,—of which I can
now discourse at large. But to speak of him with
ference to us: then we have right thoughts of G
when we think that he knows us better than we k
ourselves, and can see sin in us when and where w
see none in ourselves; when we think he know

... a fool as to think
... no further than I? or that I would come
od in the best of my performances?
r. Why, how dost thou think in this matter?
nor. Why, to be short, I think I must believe in
st for justification.
r. How! think thou must believe in Christ, when
seest not thy need of him! Thou neither seest
original nor actual infirmities; but hast such an
ion of thyself, and of what thou doest, as plainly
ers thee to be one that did never see a necessity of
t's personal righteousness to justify thee before
How, then, dost thou say, I believe in Christ?
r. I believe well enough for all that.
How dost thou believe?
r. I believe that Christ died for sinners; and
shall be justified before God from
rse through his gracious accept-
f my obedience to his law. Or
Christ makes my duties, that are religious, ac-
e to his Father by virtue of his merits; and so
e justified.

The faith of Ignorance.

Let me give an ...

4. Therefore this faith is deceitful, even such a
leave thee under wrath in the day of God Almi
for true justifying faith puts the soul, as sensible
lost condition by the law, upon flying for refuge
Christ's righteousness (which righteousness of his
an act of grace, by which he maketh, for justific
thy obedience accepted with God; but his per
obedience to the law, in doing and suffering for us
that required at our hands): this righteousness,
true faith accepteth; under the skirt of which th
being shrouded, and by it presented as spotless
God, it is accepted and acquit from condemnatio

Ignor. What! would you have us trust to
Christ in his own person has done without us?
conceit would loosen the reins of our lusts, and to
us to live as we list; for what matter how we li
we may be justified by Christ's personal righteou
from all, when we believe it?

Chr. Ignorance is thy name, and as thy name
art thou: even this thy answer demonstrateth w
say. Ignorant thou art of what justifying righteou
is, and as ignorant how to secure thy soul, throug
faith of it, from the heavy wrath of God. Yea,
also art ignorant of the true effects of saving faith i
righteousness of Christ, which is, to bow and win
the heart to God in Christ, to love his name, his
ways, and people, and not as thou ignorantly imag

Hope. Ask him if ever he had Christ revealed t
from heaven.

Ignor. What! you are a man for revelations?

Ignorance jangles with them

lieve that what both you and al
rest of you say about that matter
the fruit of distracted brains.

Hope. Why, man! Christ is so hid in God fro
natural apprehensions of the flesh, that he can
any man be savingly known, unless God the
reveals him to him.

Ignor. That is your faith, but not mine; yet mine, I doubt not, is as good as yours, though I have not in my head so many whimsies as you.

He speaks reproachfully of what he knows not.

Chr. Give me leave to put in a word. You ought not so slightly to speak of this matter: for this I will boldly affirm, even as my good companion hath done, that no man can know Jesus Christ but by the revelation of the Father; yea, and faith too, by which the soul layeth hold upon Christ (if it be right), must be wrought by the exceeding greatness of his mighty power (Matt. xi. 27; 1 Cor. xii. 3; Eph. i. 17–19); the working of which faith, I perceive, poor Ignorance, thou art ignorant of. Be awakened, then; see thine own wretchedness, and fly to the Lord Jesus; and by his righteousness, which is the righteousness of God (for he himself is God), thou shalt be delivered from condemnation.

Ignor. You go so fast, I cannot keep pace with you; do you go on before: I must stay a while behind.

The talk broken up.

Then they said,—

Well, Ignorance, wilt thou yet foolish be,
To slight good counsel ten times given thee?
And if thou yet refuse it, thou shalt know,
Ere long, the evil of thy doing so.
Remember, man, in time; stoop, do not fear;
Good counsel, taken well, saves; therefore hear.
But if thou yet shalt slight it, thou wilt be
The loser, Ignorance, I'll warrant thee.

Then Christian addressed thus himself to his fellow:

Chr. Well, come, my good Hopeful, I perceive that thou and I must walk by ourselves again.

So I saw in my dream that they went on apace before, and *Ignorance* he came hobbling after. Then said *Christian to his* companion, It pities me much for this *poor man: it will* certainly go ill with him at last.

Hope. Alas! there are abundance in our town in hi

condition, whole families, yea, whole streets, and that of pilgrims too; and if there be so many in our parts, how many, think you, must there be in the place where he was born?

Chr. Indeed, the Word saith, "He hath blinded their eyes, lest they should see," &c. But, now we are by ourselves, what do you think of such men? Have they at no time, think you, convictions of sin, and so, consequently, fears that their state is dangerous?

Hope. Nay, do you answer that question yourself, for you are the elder man.

Chr. Then I say, sometimes (as I think) they may; but they being naturally ignorant, understand not that such convictions tend to their good; and therefore they do desperately seek to stifle them, and presumptuously continue to flatter themselves in the way of their own hearts.

The good use of fear.

Hope. I do believe, as you say, that fear tends much to men's good, and to make them right at their beginning to go on pilgrimage.

Chr. Without all doubt it doth, if it be right; for so says the Word, "The fear of the Lord is the beginning of wisdom" (Prov. i. 7, ix. 10; Ps cxi. 10; Job xxviii. 28).

Right fear.

Hope. How will you describe righ fear?

Chr. True or right fear is discovered by three thin

1. By its rise; it is caused by saving convictions sin.

2. It driveth the soul to lay fast hold of Chris salvation.

3. It begetteth and continueth in the soul a reverence of God, his Word, and ways; keeping der, and making it afraid to turn from them, right hand or to the left, to anything that honour God, break its peace, grieve the Spirit the enemy to speak reproachfully.

ought not to fear, and therefore, in despite of them, wax presumptuously confident. 4. They see that those fears tend to take away from them their pitiful old self-holiness, and therefore they resist them with all their might.

Hope. I know something of this myself; for before I knew myself, it was so with me.

Chr. Well, we will leave, at this time, our neighbour Ignorance by himself, and fall upon another profitable question.

Hope. With all my heart; but you shall still begin.

Chr. Well then, did you not know, about ten years ago, one Temporary in your parts, who was a forward man in religion then.

Talk about one Temporary.

Where he dwelt.

Hope. Know him! yes; he dwelt in *Graceless*, a town about two miles off Honesty, and he dwelt next door to one Turn-back.

Chr. Right; he dwelt under the same roof with him. Well, that man was much awakened once: I believe that then he had some sight of his sins, and of the wages that were due thereto.

He was towardly once.

Hope. I am of your mind; for, my house not being above three miles from him, he would ofttimes come to me, and that with many tears. Truly I pitied the man, and was not altogether without hope of him; but one may see, it is not every one that cries, "Lord, Lord."

Chr. He told me once that he was resolved to go on pilgrimage, as we do now; but all of a sudden he grew acquainted with one Save-self, and then he became a stranger to me.

Hope. Now, since we are talking about him, let us a little inquire into the reason of the sudden backsliding of him and such others.

Chr. It may be very profitable; but do you begin.

Hope. Well then, there are, in my judgment, four reasons for it:

Reasons why towardly ones go back.

1. Though the consciences of such men are awakened, yet their minds are not changed: therefore, when the power of guilt weareth away, that which provoked them to be religious ceaseth; wherefore they naturally turn to their own course again: even as we see the dog that is sick of what he hath eaten, so long as his sickness prevails, he vomits and casts up all not that he does this of a free mind (if we may say a dog has a min but because it troubleth his stomach: but now, wh his sickness is over, and so his stomach eased, his t him about, and licks up all; and so it is true whi sire being not at all alienated from his vomit, he t written, "The dog is turned to his own vomit ag (2 Pet. ii. 22). Thus, I say, being hot for heav virtue only of the sense and fear of the torm is their sense of hell and the fears of d

chill and cool, so their desires for heaven and salvation cool also. So then it comes to pass that when their guilt and fear is gone, their desires for heaven and happiness die, and they return to their course again.

2. Another reason is, they have slavish fears that do overmaster them: I speak now of the fears that they have of men; "for the fear of man bringeth a snare" (Prov. xxix. 25). So then, though they seem to be hot for heaven so long as the flames of hell are about their ears, yet, when that terror is a little over, they betake themselves to second thoughts, namely, that it is good to be wise, and not to run (for they know not what) the hazard of losing all, or at least of bringing themselves into unavoidable and unnecessary troubles; and so they fall in with the world again.

3. The shame that attends religion lies also as a block in their way: they are proud and haughty, and religion in their eye is low and contemptible; therefore, when they have lost their sense of hell and the wrath to come, they return again to their former course.

4. Guilt, and to meditate terror, are grievous to them. They like not to see their misery before they come into it; though perhaps the sight of it first, if they loved that sight, might make them fly whither the righteous fly and are safe: but because they do, as I hinted before, even shun the thoughts of guilt and terror, therefore, when once they are rid of their awakenings about the terrors and wrath of God, they harden their hearts gladly, and choose such ways as will harden them more and more.

Chr. You are pretty near the business, for the bottom of all is, for want of a change in their mind and will. And therefore they are but like the felon that standeth before the judge: he quakes and trembles, and seems *to repent most heartily, but the bottom of all is, the fear of the halter:* not that he hath any detestation of *the offence, as is evident, because, let but this man have*

his liberty, and he will be a thief, and so a rogue still; whereas, if his mind was changed, he would be otherwise.

Hope. Now I have showed you the reasons of their going back, do you show me the manner thereof.

Chr. So I willingly will:

How the apostate goes back.

1. They draw off their thoughts, all that they may, from the remembrance of God, death, and judgment to come.

2. Then they cast off by degrees private duties, as closet prayer, curbing their lusts, watching, sorrow for sin, and the like.

3. Then they shun the company of lively and warm Christians.

4. After that they grow cold to public duty; as hearing, reading, godly conference, and the like.

5. Then they begin to pick holes, as we say, in the coats of some of the godly, and that devilishly, that they may have a seeming colour to throw religion (for the sake of some infirmity they have espied in them) behind their backs.

6. Then they begin to adhere to, and associate themselves with, carnal, loose, and wanton men.

7. Then they give way to carnal and wanton discourses in secret; and glad are they if they can see such things in any that are counted honest, that they may the more boldly do it through their example.

8. After this they begin to play with little sins openly.

9. And then, being hardened, they show themselves as they are. Thus, being launched again into the gulf of misery, unless a miracle of grace prevent it, they everlastingly perish in their own deceivings.

Now I saw in my dream, that by this time the pilgrims were got over the Enchanted Ground; and entering into the country of Beulah (Isa. lxii. 4), whose air was very sweet and pleasant, the way lying directly

through it, they solaced themselves there for a season. Yea, here they heard continually the singing of birds, and saw every day the flowers appear on the earth, and heard the voice of the turtle in the land (Cant. ii. 10–12). In this country the sun shineth night and day: wherefore this was beyond the Valley of the Shadow of Death, and also out of the reach of Giant Despair; neither could they from this place so much as see Doubting Castle. Here they were within sight of the city they were going to: also here met them some of the inhabitants thereof; for in this land the Shining Ones commonly walked, because it was upon the borders of heaven. In this land also the contract between the Bride and the Bridegroom was renewed; yea, here, "as the bridegroom rejoiceth over the bride, so did their God rejoice over them" (Isa. lxii. 5). Here they had no want of corn and wine; for in this place they met with abundance of what they had sought for in all their pilgrimage (ver. 8). Here they heard voices from out of the city, loud voices, saying, "Say ye to the daughter of Zion, Behold, thy salvation! Behold, his reward is with him!" (ver. 11.) Here all the inhabitants of the country called them "The holy people, The redeemed of the Lord, Sought out," &c. (ver. 12.)

Angels.

Now, as they walked in this land, they had more rejoicing than in parts more remote from the kingdom to which they were bound; and drawing near to the city, they had yet a more perfect view thereof. It was builded of pearls and precious stones, also the street thereof was paved with gold; so that, by reason of the natural glory of the city, and the reflection of the sunbeams upon it, Christian with desire fell sick; Hopeful also had a fit or two of the same disease. Wherefore here they lay by it a while, crying out, because of their pangs, "If ye find my Beloved, tell him that I am sick of love" (Cant. v. 8).

But, being a little strengthened, and better able to bear their sickness, they walked on their way, and came yet nearer and nearer, where were orchards, vineyards, and gardens, and their gates opened into the highway. Now, as they came up to these places, behold the gardener stood in the way; to whom the pilgrims said, Whose goodly vineyards and gardens are these? He answered, They are the King's, and are planted here for his own delight, and also for the solace of pilgrims. So the gardener had them into the vineyards, and bid them refresh themselves with the dainties (Deut. xxiii. 24); he also showed them there the King's walks, and the arbours where he delighted to be: and here they tarried and slept.

Now I beheld in my dream, that they talked more in their sleep at this time than ever they did in all their journey; and being in a muse thereabout, the gardener said even to me, Wherefore musest thou at the matter? It is the nature of the fruit of the grapes of these vineyards to go down so sweetly as to cause the lips of them that are asleep to speak.

So I saw that when they awoke they addressed themselves to go up to the city. But, as I said, the reflection of the sun upon the city (for the city was pure gold, Rev. xxi. 18) was so extremely glorious, that they could not, as yet, with open face behold it, but through an instrument made for that purpose (2 Cor. iii. 18). So I saw that, as they went on, there met them two men in raiment that shone like gold; also, their faces shone as the light.

These men asked the pilgrims whence they came, and they told them. They also asked them where they had lodged, what difficulties and dangers, what comforts and pleasures, they had met in the way, and they told them. Then said the men that met them, You have but two difficulties more to meet with, and then you are in the city.

Christian then, and his companion, asked the men to go along with them; so they told them they would. But, said they, you must obtain it by your own faith. So I saw in my dream that they went on together till they came in sight of the gate.

Now I further saw, that betwixt them and the gate was a river; but there was no bridge to go over. The river was very deep. At the sight, therefore, of this river, the pilgrims were much stunned; but the men that went with them said, You must go through, or you cannot come at the gate.

Death.

The pilgrims then began to inquire if there was no other way to the gate? To which they answered, Yes; but there hath not any, save two, to wit, Enoch and Elijah, been permitted to tread that path since the foundation of the world, nor shall, until the last trumpet shall sound (1 Cor. xv. 51, 52). The pilgrims then, especially Christian, began to despond in their minds, and looked this way and that, but no way could be found by them by which they might escape the river. Then they asked the men if the waters were all of a depth? They said, No: yet they could not help them in that case; For, said they, you shall find it deeper or shallower, as you believe in the King of the place.

Death is not welcome to nature, though by it we pass out of this world into glory.

Angels help us not comfortably through death.

Then they addressed themselves to the water; and entering, Christian began to sink, and crying out to his good friend Hopeful, he said, I sink in deep waters; the billows go over my head; all his waves go over me! Selah.

Then said the other, Be of good cheer, my brother; I feel the bottom, and it is good. Then said Christian, Ah! my friend, the sorrows of death have compassed me about; I shall not see the land that flows with milk and honey. And with that a great darkness and horror fell upon

Christian's conflict at the hour of death.

CROSSING THE RIVER.

Christian, so that he could not see before him. Also *here he in* great measure lost his senses, so that he *could neither* remember nor orderly talk of any of *those* sweet refreshments that he had met with in the

way of his pilgrimage. But all the words that he spake still tended to discover that he had horror of mind, and heart-fears that he should die in that river, and never obtain entrance in at the gate. Here also, as they who stood by perceived, he was much in the troublesome thoughts of the sins that he had committed, both since and before he began to be a pilgrim. It was also observed that he was troubled with apparitions of hobgoblins and evil spirits; for ever and anon he would intimate so much by words. Hopeful, therefore, here had much ado to keep his brother's head above water; yea, sometimes he would be quite gone down, and then, ere a while, he would rise up again, half dead. Hopeful also would endeavour to comfort him, saying, Brother, I see the gate, and men standing by to receive us: but Christian would answer, It is you, it is you they wait for; you have been hopeful ever since I knew you. And so have you, said he to Christian. Ah, brother! said he, surely if I was right, he would now arise to help me; but for my sins he hath brought me into the snare, and hath left me. Then said Hopeful, My brother, you have quite forgot the text where it is said of the wicked, "There are no bands in their death, but their strength is firm. They are not troubled as other men, neither are they plagued like other men" (Ps. lxxiii. 4, 5). These troubles and distresses that you go through in these waters are no sign that God hath forsaken you; but are sent to try you, whether you will call to mind that which heretofore you have received of his goodness, and live upon him in your distresses.

Christian delivered from his fears in death.

Then I saw in my dream that Christian was as in a muse a while. To whom also Hopeful added this word, Be of good cheer; Jesus Christ maketh thee whole: and with that Christian brake out with a loud voice, Oh! I see him again! and he tells me,

wards the gate.

Now you must note that the city stood upon a mighty hill; but the pilgrims went up that hill with ease, because they had these two men to lead them up by the arms: also they had left their mortal garments behind them in the river; for though they went in with them, they came out without them. They therefore went up here with much agility and speed, though the foundation upon which the city was framed was higher than the clouds: they therefore went up through the regions of the air, sweetly talking as they went, being comforted because they safely got over the river, and had such glorious companions to attend them.

They have put off mortality.

The talk they had with the Shining Ones was about the glory of the place; who told them that the beauty and glory of it was inexpressible. There, said they, is the "Mount Zion, the heavenly Jerusalem, the innumerable company of angels, and the spirits of just men *made perfect*" (Heb. xii. 22–24). You are going now, *said they, to the* paradise of God, wherein you shall *see the tree of life,* and eat of the never-fading fruits *thereof;* and when you come there, you shall have

white robes given you, and your walk and talk shall be every day with the King, even all the days of eternity (Rev. ii. 7, iii. 4, xxii. 5). There you shall not see again such things as you saw when you were in the lower region upon the earth; to wit, sorrow, sickness, affliction, and death; "for the former things are passed away" (Isa. lxv. 16, 17). You are now going to Abraham, to Isaac, and Jacob, and to the prophets; men that God hath "taken away from the evil to come," and that are now "resting in their beds, each one walking in his uprightness" (Isa. lvii. 1, 2). The men then asked, What must we do in the holy place? To whom it was answered, You must there receive the comforts of all your toil, and have joy for all your sorrow; you must reap what you have sown, even the fruit of all your prayers, and tears, and sufferings for the King by the way (Gal. vi. 7, 8). In that place you must wear crowns of gold, and enjoy the perpetual sight and vision of the Holy One; for there "you shall see him as he is" (1 John iii. 2). There also you shall serve Him continually with praise, with shouting, and thanksgiving, whom you desired to serve in the world, though with much difficulty, because of the infirmity of your flesh. There your eyes shall be delighted with seeing, and your ears with hearing the pleasant voice of the Mighty One. There you shall enjoy your friends again, that are gone thither before you; and there you shall with joy receive even every one that follows into the holy place after you. There also shall you be clothed with glory and majesty, and put in an equipage fit to ride out with the King of Glory. When he shall come with sound of trumpet in the clouds, as upon the wings of the wind, you shall come with him; and when he shall sit upon the throne of judgment, you shall sit by him; yea, and when he shall pass sentence upon all the workers of iniquity, let them be angels or men, you also shall have a voice in that judgment, because

they were his and your enemies. Also, when he shall again return to the city, you shall go too, with sound of trumpet, and be ever with him (1 Thess. iv. 13–17; Jude 14, 15; Dan. vii. 9, 10; 1 Cor. vi. 2, 3).

Now while they were thus drawing towards the gate, behold a company of the heavenly host came out to meet them; to whom it was said by the other two Shining Ones, These are the men that have loved our Lord when they were in the world, and that have left all for his holy name; and he hath sent us to fetch them, and we have brought them thus far on their desired journey, that they may go in and look their Redeemer in the face with joy. Then the heavenly host gave a great shout, saying, "Blessed are they which are called unto the marriage-supper of the Lamb" (Rev. xix. 9). There came out also at this time to meet them several of the King's trumpeters, clothed in white and shining raiment, who, with melodious noises, and loud, made even the heavens to echo with their sound. These trumpeters saluted Christian and his fellow with ten thousand welcomes from the world; and this they did with shouting and sound of trumpet.

DRAWING NEAR THE GATE.

This done, they compassed them round on every side: some went before, some behind, and some on the right hand, some on the left (as it were to guard them through the upper regions), continually sounding as they went, with melodious noise, in notes on high; so that the very sight was to them that could behold it as if heaven itself was come down to meet them. Thus, therefore, they walked on together; and as they walked, ever and anon these trumpeters, even with joyful sound, would,

by mixing their music with looks and gestures, still signify to Christian and his brother how welcome they were into their company, and with what gladness they came to meet them. And now were these two men, as it were, in heaven, before they came at it, being swallowed up with the sight of angels, and with hearing of their melodious notes. Here also they had the city itself in view; and they thought they heard all the bells therein ring, to welcome them thereto. But, above all, the warm and joyful thoughts that they had about their own dwelling there, with such company, and that for ever and ever,—oh! by what tongue, or pen, can their glorious joy be expressed! And thus they came up to the gate.

Now when they were come up to the gate, there was written over it in letters of gold,—

> *Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.*
>
> (Rev. xxii. 14.)

Then I saw in my dream that the Shining Men bid them call at the gate; the which when they did, some looked from above over the gate, to wit, Enoch, Moses, and Elijah, &c.; to whom it was said, These pilgrims are come from the City of Destruction, for the love that they bear to the King of this place: and then the pilgrims gave in unto them each man his certificate, which they had received in the beginning; those, therefore, were carried in to the King, who, when he had read them, said, Where are the men? To whom it was answered, They are standing without the gate. The King then commanded to open the gate, "That the *righteous nation,*" said he, "which keepeth the truth, *may enter in*" (Isa. xxvi. 2).

Now I saw in my dream that these two men went in

at the gate; and, lo! as they entered, they were transfigured, and they had raiment put on that shone like gold. There was also that met them with harps and crowns, and gave them to them; the harps to praise withal, and the crowns in token of honour. Then I heard in my dream that all the bells in the city rang again for joy, and that it was said unto them, "ENTER YE INTO THE JOY OF YOUR LORD" (Matt. xxv. 23). I also heard the men themselves, that they sang with a loud voice, saying, "BLESSING, AND HONOUR, AND GLORY, AND POWER, BE UNTO HIM THAT SITTETH UPON THE THRONE, AND UNTO THE LAMB, FOR EVER AND EVER" (Rev. v. 13).

Now, just as the gates were opened to let in the men, I looked in after them, and, behold, the city shone like the sun; the streets also were paved with gold; and in them walked many men, with crowns on their heads, palms in their hands, and golden harps to sing praises withal.

There were also of them that had wings, and they answered one another without intermission, saying, "Holy, holy, holy is the Lord!" (Rev. iv. 8.) And after that they shut up the gates; which when I had seen, I wished myself among them.

Ignorance comes up to the river.

Now while I was gazing upon all these things, I turned my head to look back, and saw Ignorance come up to the river side; but he soon got over, and that without half that difficulty which the other two men met with.

Vain-hope does ferry him over.

For it happened that there was then in that place one Vain-hope, a ferryman, that with his boat helped him over: so he, as the other I saw, did ascend the hill, to come up to the gate; only he came alone, neither did any man meet him with the least encouragement. When he was come up to the gate, he looked up to the writing that was above, and then began to knock, supposing

that entrance should have been quickly administered to him; but he was asked by the men that looked over the top of the gate, Whence came you? and what would you have? He answered, I have eaten and drunk in the presence of the King, and he has taught in our streets. Then they asked him for his certificate, that they might go in and show it to the King; so he fumbled in his bosom for one, and found none. Then said they, Have you none? but the man answered never a word. So they told the King; but he would not come down to see him, but commanded the two Shining Ones that conducted Christian and Hopeful to the city, to go out and take Ignorance, and bind him hand and foot, and have him away. Then they took him up, and carried him through the air to the door that I saw in the side of the hill, and put him in there. Then I saw that there was a way to Hell, even from the gates of Heaven, as well as from the City of Destruction. So I awoke, and, behold, it was a dream.

CONCLUSION.

Now, Reader, I have told my Dream to thee;
See if thou canst interpret it to me,
Or to thyself, or neighbour: but take heed
Of misinterpreting; for that, instead
Of doing good, will but thyself abuse:
By misinterpreting, evil ensues.

Take heed, also, that thou be not extreme
In playing with the outside of my dream;
Nor let my figure or similitude
Put thee into a laughter or a feud.
Leave this for boys and fools; but as for thee,
Do thou the substance of my matter see.

Put by the curtains, look within the veil;
Turn up my metaphors, and do not fail

There, if thou seekest them, such things to find
As will be helpful to an honest mind

What of my dross thou findest there, be bold
To throw away, but yet preserve the gold.
What if my gold be wrapped up in ore?—
None throws away the apple for the core.
But if thou shalt cast all away as vain,
I know not but 'twill make me dream again.

THE PILGRIM'S PROGRESS.

Part Second.

WHEREIN IS SET FORTH THE MANNER OF THE SETTING OUT OF CHRISTIAN'S WIFE AND CHILDREN, THEIR DANGEROUS JOURNEY, AND SAFE ARRIVAL AT THE DESIRED COUNTRY.

THE AUTHOR'S WAY OF SENDING FORTH

HIS

Second Part of the Pilgrim.

GO now, my little Book, to every place
Where my *first Pilgrim* has but shown his fac
Call at their door. If any say, *Who's there*
Then answer thou, CHRISTIANA *is here.*
If they bid thee *come in*, then enter thou,
With all thy boys; and then, as thou know'st how
Tell who they are, also from whence they came;
Perhaps they'll know them by their looks or name
But if they should not, ask them yet again
If formerly they did not entertain
One CHRISTIAN *a Pilgrim?* If they say
They did, and were delighted in his way;
Then let them know that those related were
Unto him; yea, his wife and children are.
Tell them that they have left their house and hom
And turnèd Pilgrims, seek a world to come:
That they *have* met with hardships in the way;
That they *do* meet with troubles night and day;
That they have trod on serpents, fought with devil
Have also overcome a many evils:
Yea, tell them also of the next, who have,
Of love to Pilgrimage, been stout and brave

Defenders of that way; and how they still
Refuse this world, to do their Father's will.
  Go tell them also of those dainty things
That Pilgrimage unto the Pilgrim brings.
Let them acquainted be, too, how they are
Belovèd of their King, under his care;
What goodly mansions for them he provides,
Though they meet with rough winds and swelling tides;
How brave a calm they will enjoy at last,
Who to their Lord, and by his ways hold fast.
  Perhaps with heart and hand they will embrace
Thee, as they did my firstling, and will grace
Thee and thy fellows with such cheer and fare
As show will they of Pilgrims lovers are.

OBJECTION I.

But how, if they will not believe of me
That I am truly thine; 'cause some there be
That counterfeit the Pilgrim and his name,—
Seek, by disguise, to seem the very same;
And by that means have wrought themselves into
The hands and houses of I know not who?

ANSWER.

'Tis true, some have of late, to counterfeit
My Pilgrim, to their own my title set;
Yea, others half my name and title too
Have stitchèd to their book, to make them do.
But yet they, by their features, do declare
Themselves not mine to be, whose-e'er they are.
  If such thou meet'st with, then thine only way,
Before them all, is to *say out thy say*,
In thine own native language, which no man
Now useth, nor with ease dissemble can.
If, after all, they still of you shall doubt,
Thinking that you, like gipsies, go about

In naughty wise the country to defile,
Or that you seek good people to beguile
With things unwarrantable; send for me,
And I will testify you Pilgrims be;
Yea, I will testify that only you
My Pilgrims are,—and that alone will do.

OBJECTION II.

But yet, perhaps, I may inquire for him
Of those who wish him damnèd life and limb.
What shall I do, when I at such a door
For Pilgrims ask, and they shall rage the more?

ANSWER.

Fright not thyself, my Book, for such bugbears
Are nothing else but ground for groundless fears.
My Pilgrim's book has travelled sea and land,
Yet could I never come to understand
That it was slighted or turned out of door,
By any kingdom, were they rich or poor.
In France and Flanders, where men kill each other,
My Pilgrim is esteemed a friend, a brother.
In Holland too, 'tis said, as I am told,
My Pilgrim is, with some, worth more than gold.
Highlanders and wild Irish can agree
My Pilgrim should familiar with them be.
'Tis in New England under such advance,
Receives there so much loving countenance,
As to be trimmed, new clothed, and decked with gems,
That it may show its features and its limbs.
Yet more; so comely doth my Pilgrim walk,
That of him thousands daily sing and talk.
If you draw nearer home, it will appear,
My Pilgrim knows no ground of shame or fear;
City and country will him entertain,
With Welcome, Pilgrim; yea, they can't refrain

Or shows his head in [illegible]
Brave gallants do my Pilgrim hug —
Esteem it much ; yea, value it above
Things of a greater bulk ; yea, with delight
Say my lark's leg is better than a kite.
Young ladies, and young gentlewomen too,
Do no small kindness to my Pilgrim show :
Their cabinets, their bosoms, and their hearts,
My Pilgrim has ; 'cause he to them imparts
His pretty riddles in such wholesome strains,
As yield them profit double to their pains
Of reading : yea, I think I may be bold
To say some prize him far above their gold.
The very children that do walk the street,
If they do but my holy Pilgrim meet,
Salute him will, will wish him well, and say,
He is the only stripling of the day.
They that have never seen him, yet admire
What they have heard of him, and much desire
To have his company, and hear him tell
Those pilgrim stories which he knows so well.
[illegible] who did not love him at the first,
[illegible] day, say they must.

Some say, His words and stories are so dark,
They know not how, by them, to find his mark.

ANSWER.

One may, I think, say, Both his laughs and cries
May well be guessed at by his wat'ry eyes.
Some things are of that nature, as to make
One's fancy chuckle while his heart doth ache.
When Jacob saw his Rachel with the sheep,
He did at the same time both kiss and weep.
Whereas some say, *A cloud is in his head,*
That doth but show how wisdom's coverèd
With its own mantles, and to stir the mind
To a search after what it fain would find.
Things that seem to be hid in words obscure,
Do but the godly mind the more allure
To study what those sayings should contain
That speak to us in such a cloudy strain.
I also know a dark similitude
Will on the fancy more itself intrude,
And will stick faster, in the heart and head,
Than things from similes not borrowèd.
Wherefore, my Book, let no discouragement
Hinder thy travels. Behold! thou art sent
To friends, not foes; to friends that will give place
To thee, thy Pilgrims and thy words embrace.
Besides, what my first Pilgrim left concealed,
Thou, my brave second Pilgrim, hast revealed;
What Christian left locked up, and went his way,
Sweet Christiana opens with her key.

OBJECTION IV.

But some love not the method of your first:
Romance they count it; throw't away as dust.
If I should meet with such, what should I say?
Must I slight them as they slight me, or nay?

ANSWER.

My Christians, if with such thou meet,
By all means, in all loving wise, them greet:
Render them not reviling for revile;
But if they frown, I pr'ythee on them smile:
Perhaps 'tis nature, or some ill report,
Has made them thus despise, or thus retort.
Some love no cheese, some love no fish, and s
Love not their friends, nor their own house
home;
Some start at pig, slight chicken, love not fowl
More than they love a cuckoo or an owl.
Leave such, my Christiana, to their choice,
And seek those who to find thee will rejoice:
By no means strive, but, in most humble wise,
Present thee to them in thy Pilgrim's guise.
Go, then, my little Book, and show to all
That entertain and bid thee welcome shall,
What thou shalt keep close shut up from the res
And wish what thou shalt show them may be bl
To them for good, may make them choose to be
Pilgrims better by far than thee or me.
Go, then, I say, tell all men who thou art;
Say, I am Christiana, and my part
Is now, with my four sons, to tell you what
It is for men to take a Pilgrim's lot.
Go, also, tell them who and what they be
That now do go on pilgrimage with thee:
Say, Here's my neighbour, Mercy; she is one
That has long time with me a Pilgrim gone.
Come, see her in her virgin face, and learn
'Twixt idle ones and Pilgrims to discern.
Yea, let young damsels learn of her to prize
The world which is to come, in any wise.
When little tripping maidens follow God,
And leave old doting sinners to his rod,

'Tis like those days wherein the young ones cried
Hosanna! to whom old ones did deride.
  Next tell them of old Honest, whom you found
With his white hairs, treading the Pilgrim's ground;
Yea, tell them how plain-hearted this man was,
How after his good Lord he bare his cross.
Perhaps with some gray head this may prevail
With Christ to fall in love, and sin bewail.
  Tell them also, how Master Fearing went
On pilgrimage, and how the time he spent
In solitariness, with fears and cries;
And how, at last, he won the joyful prize.
He *was* a good man, though much down in spirit;
He *is* a good man, and doth life inherit.
  Tell them of Master Feeble-mind also,
Who, not before, but still behind would go.
Show them also, how he had like been slain,
And how one Great-heart did his life regain.
This man was true of heart, though weak in grace;
One might true godliness read in his face.
  Then tell them of Master Ready-to-halt,
A man with crutches, but much without fault;
Tell them how Master Feeble-mind and he
Did love, and in opinions much agree:
And let all know, though weakness was their chance,
Yet sometimes one could sing, the other dance.
  Forget not Master Valiant-for-the-truth,
That man of courage, though a very youth.
Tell every one his spirit was so stout,
No man could ever make him face about;
And how Great-heart and he could not forbear,
But put down Doubting Castle, slay Despair.
  Overlook not Master Despondency,
Nor Much-afraid, his daughter, though they lie
Under such mantles as may make them look
(With some) as if their God had them forsook.

They softly went, but sure; and, at the end,
Found that the Lord of Pilgrims was their friend.
When thou hast told the world of all these things,
Then turn about, my Book, and touch these strings;
Which, if but touchèd, will such music make,
They'll make a cripple dance, a giant quake.
These riddles that lie couched within thy breast,
Freely propound, expound; and for the rest
Of thy mysterious lines, let them remain
For those whose nimble fancies shall them gain.
Now may this little Book a blessing be
To those that love this little Book and me:
And may its buyer have no cause to say,
His money is but lost or thrown away.
Yea, may this SECOND PILGRIM yield that fruit
As may with each good Pilgrim's fancy suit;
And may it persuade some that go astray,
To turn their feet and heart to the right way,

Is the hearty prayer of the Author,

JOHN BUNYAN.

THE PILGRIM'S PROGRESS.

Part Second.

COURTEOUS COMPANIONS, — Some time since, to tell you my dream that I had of Christian the Pilgrim, and of his dangerous journey towards the Celestial Country, was pleasant to me and profitable to you. I told you then, also, what I saw concerning his wife and children, and how unwilling they were to go with him on pilgrimage; insomuch that he was forced to go on his progress without them; for he durst not run the danger of that destruction which he feared would come by staying with them in the City of Destruction: wherefore, as I then showed you, he left them and departed.

Now it hath so happened, through the multiplicity of business, that I have been much hindered and kept back from my wonted travels into those parts whence he went, and so could not, till now, obtain an opportunity to make further inquiry after whom he left behind, that I might give you an account of them. But having had some concerns that way of late, I went down again thitherward. Now, having taken up my lodgings in a wood, about a mile off the place, as I slept I dreamed again.

And, as I was in my dream, behold, an aged gentle-

DREAMING IN THE WOOD.

man came by where I lay; and because he was to go some part of the way that I was travelling, methought I got up and went with him. So as we walked, and as travellers usually do, it was as if we fell into discourse, and our talk happened to be about Christian and his travels; for thus I began with the old man:

Sir, said I, what town is that there below, that lieth on the left hand of our way?

Then said Mr. Sagacity (for that was his name), It is the City of Destruction, a populous place, but possessed with a very ill-conditioned and idle sort of people.

I thought that was that city, quoth I; I went once myself through that town, and, therefore, know that this report you give of it is true.

Sag. Too true! I wish I could speak truth in speaking better of them that dwell therein.

Well, sir, quoth I, then I perceive you to be a well-meaning man, and so one that takes pleasure to hear and tell of that which is good. Pray, did you never hear what happened to a man some time ago in this town, whose name was Christian, that went on pilgrimage up towards the higher regions?

Sag. Hear of him! ay, and I also heard of the molestations, troubles, wars, captivities, cries, groans, frights, and fears, that he met with and had in his journey. Besides, I must tell you, all our country rings of him: there are but few houses that have heard of him and his doings but have sought after and got the records of his pilgrimage: yea, I think I may say that his hazardous journey has got a many well-wishers to his ways; for though, when he was here, he was fool in every man's mouth, yet, now he is gone, he is highly commended of all. For, it is said he lives bravely where he is; yea, many of them *that are resolved* never to run his hazards, yet have *their mouths* water at his gains.

Christians are well spoken of when gone, though called fools while they are here.

They may, quoth I, well think, if they think anything that is true, that he liveth well where he is; for now he lives at and in the Fountain of Life, and has what he has without labour and sorrow, for there is no grief mixed therewith. But, pray, what talk have the people about him?

Saq. Talk! the people talk strangely about him. Some say that he now walks in white (Rev. iii. 4, vi. 11); that he has a chain of gold about his neck; that he has a crown of gold, beset with pearls, upon his head. Others say that the Shining Ones, that sometimes showed themselves to him in his journey, are become his companions, and that he is as familiar with them in the place where he is, as here one neighbour is with another. Besides, it is confidently affirmed concerning him, that the King of the place where he is has bestowed upon him already a very rich and pleasant dwelling at court, and that he every day eateth and drinketh, and walketh and talketh with him, and receiveth of the smiles and favours of him that is Judge of all there (Zech. iii. 7; Luke xiv. 15). Moreover, it is expected of some, that his Prince, the Lord of that country, will shortly come into these parts, and will know the reason, if they can give any, why his neighbours set so little by him, and had him so much in derision, when they perceived that he would be a pilgrim (Jude 14, 15). For they say that now he is so in the affections of his Prince, and that his Sovereign is so much concerned with the indignities that were cast upon Christian, when he became a pilgrim, that he will look upon all as if done unto himself (Luke x. 16): and no marvel, for it was for the love that he had to *his Prince* that he ventured as he did.

Christian's King will take Christian's part.

I dare say, quoth I, I am glad on it; I am glad for *the poor man's sake,* for that he now has rest from his *labour* (Rev. xiv. 13), and for that he now reapeth the

benefit of his tears with joy (Ps. cxxvi. 5, 6); and for that he has got beyond the gunshot of his enemies, and is out of the reach of them that hate him. I also am glad, for that a rumour of these things is noised abroad in this country;—who can tell but that it may work some good effect on some that are left behind? But pray, sir, while it is fresh in my mind, do you hear anything of his wife and children? Poor hearts! I wonder in my mind what they do.

Good tidings of Christian's wife and children.

Sag. Who! Christiana and her sons? They are like to do as well as did Christian himself; for though they all played the fool at the first, and would by no means be persuaded by either the tears or entreaties of Christian, yet second thoughts have wrought wonderfully with them; so they have packed up, and are also gone after him.

Better and better, quoth I; but what! wife and children and all?

Sag. It is true: I can give you an account of the matter, for I was upon the spot at the instant, and was thoroughly acquainted with the whole affair.

Then, said I, a man, it seems, may report it for a truth?

Sag. You need not fear to affirm it; I mean, that they are all gone on pilgrimage, both the good woman and her four boys. And being we are (as I perceive) going some considerable way together, I will give you an account of the whole of the matter.

This Christiana (for that was her name from the day that she, with her children, betook themselves to a pilgrim's life), after her husband was gone over the river, and she could hear of him no more, her thoughts began to work in her mind. *First, for that she* had lost her husband, and for that *the loving* bond of that relation was utterly broken be*twixt them*. For you know, said he to me, nature can

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friend; which also clogged her conscience, and did load her with guilt. She was, moreover, much broken with calling to remembrance the restless groans, brinish tears, and self-bemoanings of her husband, and how she did harden her heart against all his entreaties, and loving persuasions, of her and her sons, to go with him; yea, there was not anything that Christian either said to her or did before her, all the while that his burden did hang on his back, but it returned upon her like a flash of lightning, and rent the caul of her heart in sunder: specially that bitter outcry of his, "What shall I do to be saved?" did ring in her ears most dolefully.

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Then said she to her children, Sons, we are all undone. I have sinned away your father, and he is gone: he would have had us with him, but I would not go myself; I also have hindered you of life. With that the boys fell all into tears, and cried out to go after their father. Oh! said Christiana, that it had been but our lot to go with him! then had it fared well with us, beyond what it is like to do now. For though I formerly foolishly imagined, concerning the troubles of your father, that they proceeded of a foolish fancy that

Light of life was given him (James i. 23–25); by the help of which, as I perceive, he has escaped the snares of death. Then they all wept again, and cried out, Oh! woe worth the day!

The next night Christiana had a dream; and, behold, she saw as if a broad parchment was opened before her, in which was recorded the sum of her ways; and the times, as she thought, looked very black upon her.

Christiana's dream.

THE DREAM.

Then she cried out aloud in her sleep, Lord, have mercy upon me, a sinner! (Luke xviii. 13), and the little children heard her.

After this, she thought she saw two very ill-favoured ones standing by her bed-side, and saying, What shall we do with this woman? for she cries out for mercy, waking and sleeping. If she be suffered to go on as she begins, we shall lose her, as we have lost her husband. Wherefore we must, by one way or other, seek to take her off from the thoughts of what shall be hereafter, else all the world cannot help it but she will become a pilgrim.

Mark this; this is the quintessence of hell.

blushed and trembled; also her heart began to
x warm with desires to know whence he came, and
at was his errand to her. So he said unto her, My
ne is Secret; I dwell with those that are high. It
alked of where I dwell, as if thou hadst a desire to
thither; also, there is a report that thou art aware
the evil thou hast formerly done to thy husband, in
dening of thy heart against his way, and in keeping
of these thy babes in their ignorance.
Christiana, the Merciful One has sent me
to tell thee that he is a God ready to forgive, and that he taketh delight to multiply to pardon offences. He would also
e thee know that he inviteth thee to come into his pre-
e, to his table, and that he will feed thee with the fat
s house, and with the heritage of Jacob thy father

Convictions mixed with sh tidings God's readiness to par-

re is Christian, thy husband that was, with
s more, his companions, ever beholding that face
oth minister life to beholders; and they will all
d when they shall hear the sound of thy feet step
hy Father's threshold.
stiana at this was greatly abashed in herself, and,
g her head to the ground, this visitor proceeded
aid, Christiana, here is also a letter for thee,
I have brought from thy husband's King. So
ok it and opened it, but it smelt after the manner
best perfume (Song i. 3); also it was written in

THE LETTER.

of gold. The contents of the letter was: That
ing would have her do as did Christian her hus-
for that was the way to come to his city, and
ell in his presence with joy for
At this the good woman was quite
me; so she cried out to her visi-

Christiana quite overcome.

; *will* you carry me and my children with you,
may also go and worship this King?

Further instruction to Christiana.

Then said the visitor, Christiana, the bitter is before the sweet. Thou must through troubles, as did he that went before thee, enter this Celestial City. 'Wherefore I advise thee to do as did Christian thy husband. Go to the Wicket-gate yonder, over the plain, for that stands in the head of the way up which thou must go, and I wish thee all good speed. Also I advise that thou put this letter in thy bosom; that thou read therein to thyself, and to thy children, until you have got it by note of heart; for it is one of the songs that thou must sing while thou art in this house of thy pilgrimage (Ps. cxix. 54); also this thou must deliver in at the further gate.

Now I saw in my dream, that this old gentleman, as he told me the story, did himself seem to be greatly affected therewith. He, moreover, proceeded, and said, So Christiana called her sons together, and began thus to address herself unto them: My sons, I have, as you may perceive, been of late under much exercise in my soul about the death of your father; not for that I doubt at all of his happiness, for I am satisfied now that he is well. I have been also much affected with the thoughts of mine own state and yours, which I verily believe is by nature miserable. My carriages also to your father in his distress is a great load to my conscience; for I hardened both my own heart and yours against him, and refused to go with him on pilgrimage.

Christiana prays well for her journey.

The thoughts of these things would now kill me outright, but that for a dream which I had last night, and but for the encouragement that this stranger has given me this morning. Come, my children, let us pack up, and be gone to the gate that leads to the Celestial Country, that we may see your father, and be with him and his companions in peace, according to the laws of that land.

Then did her children burst out into tears, for joy that the heart of their mother was so inclined. So their visitor bade them farewell; and they began to prepare to set out for their journey.

Timorous comes to visit Christiana, with Mercy, one of her neighbours.

But while they were thus about to be gone, two of the women that were Christiana's neighbours came up to her house, and knocked at her door. To whom she said as before, If you come in God's name, come in. At this the women were stunned; for this kind of language they used not to hear, or to perceive to drop from the lips of Christiana. Yet they came in: but, behold, they found the good woman a-preparing to be gone from her house.

Christiana's new language stuns her old neighbours

So they began and said, Neighbour, pray what is your meaning by this?

Christiana answered and said to the eldest of them, whose name was Mrs. Timorous, I am preparing for a journey. (This Timorous was daughter to him that met Christian upon the Hill of Difficulty, and would have had him go back for fear of the lions.)

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Tim. For what journey, I pray you?

Chr. Even to go after my good husband. And with that she fell a-weeping.

Tim. I hope not so, good neighbour; pray, for your poor children's sakes, do not so unwomanly cast away yourself.

Chr. Nay, my children shall go with me; not one of them is willing to stay behind.

Tim. I wonder in my very heart what or who has brought you into this mind?

Chr. O neighbour, knew you but as much as I do, I doubt not but that you would go with me.

Tim. Pr'ythee, what new knowledge hast thou got, that so worketh off thy mind from thy friends, and that tempteth thee to go, nobody knows where?

Chr. Then Christiana replied, I have been sorely afflicted since my husband's departure from me; but especially since he went over the river. But that which troubleth me most is, my churlish carriages to him when he was under his distress. Besides, I am now as he was then; nothing will serve me but going on pilgrimage. I was a-dreaming last night that I saw him. O that my soul was with him! He dwelleth in the presence of the King of the country; he sits and eats with him at his table; he has become a companion of immortals, and has a house now given him to dwell in, to which the best palaces on earth, if compared, seem to me but as a dunghill (2 Cor. v. 1–4). The Prince of the place has also sent for me, with promise of entertainment, if I shall come to him: his messenger was here even now, and has brought me a letter, which invites me to come. And with that she plucked out her letter, and read it, and said to them, What now will ye say to this?

Death.

Tim. O the madness that has possessed thee and thy husband, to run yourselves upon such difficulties! You have heard, I am sure, what your husband did meet with, even, in a manner, at the first step that he took on his way, as our neighbour Obstinate can yet testify, for he went along with him; yea, and Pliable too, until they, like wise men, were afraid to go any further. We also heard, over and above, how he met with the lions, Apollyon, the Shadow of Death, and many other things. Nor is the danger that he met with at Vanity Fair to be forgotten by thee. For if he, though a man, was so hard put to it, what canst thou, being but a poor woman, do? Consider, also, that these four sweet babes are thy children, thy flesh and thy bones. Wherefore, though thou shouldest be so rash as to cast away thyself, yet, for the sake of the fruit of thy body, keep thou at home.

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The reasonings of the flesh.

But Christiana said unto her, Tempt me not, my neighbour. I have now a price put into my hand to get gain, and I should be a fool of the greatest size if I should have no heart to strike in with the opportunity. And for that you tell me of all these troubles that I am like to meet with in the way, they are so far from being to me a discouragement, that they show I am in the right. The bitter must come before the sweet, and that also will make the sweet the sweeter. Wherefore, since you came not to my house in God's name, as I said, I pray you to be gone, and not to disquiet me further.

A pertinent reply to fleshly reasonings.

Then Timorous reviled her, and said to her fellow, Come, neighbour Mercy, let us leave her in her own hands, since she scorns our counsel and company. But Mercy was at a stand, and could not so readily comply with her neighbour; and that for a twofold reason: 1. Her bowels yearned over Christiana. So she said within herself, If my neighbour will needs be gone, I will go a little way with her, and help her. 2. Her bowels yearned over her own soul; for what Christiana had said had taken some hold upon her mind. Wherefore she said within herself again, I will yet have more talk with this Christiana; and if I find truth and life in what she shall say, myself with my heart shall also go with her. Wherefore Mercy began thus to reply to her neighbour Timorous:

Mercy's bowels yearn over Christiana.

Mer. Neighbour, I did, indeed, come with you to see Christiana this morning; and since she is, as you see, a-taking of her last farewell of her country, I think to walk, this sunshine morning, a little way within her, to help her on the way. But she told her not of the *second reason*, but kept that to herself.

Timorous forsakes her, but Mercy cleaves to her.

Tim. Well, I see you have a mind to go a-fooling too; but take heed in time, and be wise. While we

re out of danger, we are out; but when we are in, we re in. So Mrs. Timorous returned to her house, and Christiana betook herself to her journey. But when Timorous had got home to her house, she sends for some of her neighbours, to wit, Mrs. Bat's-eyes, Mrs. Inconsiderate, Mrs. Light-mind, and Mrs. Know-nothing. So when they were come to her ouse, she falls to telling the story of Christiana, and f her intended journey. And thus she began her ale:

Timorous acquaints her friends what the good Christiana intends to do.

Tim. Neighbours, having had little to do this morning, I went to give Christiana a visit; and when I came t the door, I knocked, as you know it is our custom. nd she answered, If you come in God's name, come n. So in I went, thinking all was well. But, when I ame in, I found her preparing herself to depart the own, she and also her children. So I asked her what as her meaning by that. And she told me, in short, hat she was now of a mind to go on pilgrimage, as did er husband. She told me also a dream that she had, nd how the King of the country where her husband as had sent her an inviting letter to come thither.

Then said Mrs. Know-nothing, And what! do you think she will go?

Mrs. Know-nothing.

Tim. Ay, go she will, whatever comes n't: and methinks I know it by this; for that which as my great argument to persuade her to stay at home o wit, the troubles she was like to meet with in the ay) is one great argument with her to put her forward n her journey. For she told me in so many words, he bitter goes before the sweet; yea, and forasmuch s it so doth, it makes the sweet the sweeter.

Mrs. Bat's-eyes. Oh, this blind and foolish woman! said she; will she not take warning by her husband's afflictions? my part, I see, if he was here again, he would rest

himself content in a whole skin, and never run so many hazards for nothing.

Mrs. Inconsiderate also replied, saying, Away with such fantastical fools from the town! a good riddance, for my part, I say, of her. Should she stay where she dwells, and retain this her mind, who could live quietly by her? for she will either be dumpish or unneighbourly, or talk of such matters as no wise body can abide. Wherefore, for my part, I shall never be sorry for her departure. Let her go, and let better come in her room. It was never a good world since these whimsical fools dwelt in it.

Mrs. Inconsiderate.

Then Mrs. Light-mind added as followeth: Come, put this kind of talk away. I was yesterday at Madam Wanton's, where we were as merry as the maids. For who do you think should be there, but I and Mrs. Love-the-flesh, and three or four more, with Mr. Lechery, Mrs. Filth, and some others. So there we had music and dancing, and what else was meet to fill up the pleasure. And, I dare say, my lady herself is an admirably well-bred gentlewoman, and Mr. Lechery is as pretty a fellow.

Mrs. Light-mind.

Madam Wanton, she that had like to have been too hard for Faithful in time past.

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By this time Christiana was got on her way, and Mercy went along with her. So as they went, her children being there also, Christiana began to discourse. And, Mercy, said Christiana, I take this as an unexpected favour, that thou shouldest set foot out of doors with me to accompany me a little in my way.

Discourse between Mercy and good Christiana.

Mer. Then said young Mercy (for she was but young), *If I thought it would be to purpose to go with you, I would never go near the town any more.*

Mercy inclines to go.

Chr. Well, Mercy, said Christiana, cast in thy lot

with me. I well know what will be the end of our pilgrimage. My husband is where he would not but be for all the gold in the Spanish mines. Nor shalt thou be rejected, though thou goest but upon my invitation. The King, who has sent for me and my children, is one that delighteth in mercy. Besides, if thou wilt, I will hire thee, and thou shalt go along with me as my servant. Yet we will have all things in common betwixt thee and me: only, go along with me.

Christiana would have a neighbour with her.

Mer. But how shall I be ascertained that I also shall be entertained? Had I this hope but from one that can tell, I would make no stick at all, but would go, being helped by Him that can help, though the way was never so tedious.

Mercy doubts of acceptance.

Chr. Well, loving Mercy, I will tell thee what thou shalt do: Go with me to the Wicket-gate, and there I will further inquire for thee; and if there thou shalt not meet with encouragement, I will be content that thou shalt return to thy place. I also will pay thee for thy kindness which thou showest to me and my children, in thy accompanying of us in our way as thou dost.

Christiana allures her to the gate, which is Christ, and promiseth there to inquire for her.

Mer. Then will I go thither, and will take what shall follow; and the Lord grant that my lot may there fall even as the King of heaven shall have his heart upon me.

Mercy prays.

Christiana then was glad at her heart, not only that she had a companion, but also that for she had prevailed with this poor maid to fall in love with her own salvation. So they went on together, and Mercy began to weep. Then said Christiana, Wherefore weepeth my sister so?

Christiana glad of Mercy's company.

Mercy grieves for her carnal relations.

Mer. Alas! said she, who can but lament, that shall but rightly consider what a state and condition my poor relations are in, that ye

remain in our sinful town? And that which makes my grief the more heavy is, because they have no instructor, nor any to tell them what is to come.

Chr. Bowels becometh pilgrims; and thou dost for thy friends as my good Christian did for me when he left me; he mourned for that I would not heed nor regard him: but his Lord and ours did gather up his tears, and put them into his bottle; and now both I and thou, and these my sweet babes, are reaping the fruit and benefit of them. I hope, Mercy, these tears of thine will not be lost; for the Truth hath said, that "They that sow in tears shall reap in joy," in singing; and, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. cxxvi. 5, 6).

Christian's prayers were answered for his relations after he was dead.

Then said Mercy:

Let the Most Blessed be my guide,
  If 't be his blessed will;
Unto his gate, into his fold,
  Up to his holy hill.

And let him never suffer me
  To swerve or turn aside
From his free grace and holy ways,
  Whate'er shall me betide.

And let him gather them of mine
  That I have left behind;
Lord, make them pray they may be thine,
  With all their heart and mind.

Now my old friend proceeded and said: But when Christiana came up to the Slough of Despond, she began to be at a stand; for, said she, this is the place in which my dear husband had like to have been smothered with mud. She perceived, also, that notwithstanding the command of

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the King to make this place for pilgrims good, yet it was rather worse than formerly. So I asked if that was true? Yes, said the old gentleman, too true; for that many there be that pretend to be the King's labourers, and that say they are for mending the King's highway, that bring dirt and dung instead of stones, and so mar, instead of mending.

Their own carnal conclusions, instead of the Word of Life.

Here Christiana, therefore, with her boys, did make a stand. But, said Mercy, Come, let us venture; only let us be wary. Then they looked well to the steps, and made a shift to get staggeringly over.

Mercy the boldest at the Slough of Despond.

Yet Christiana had like to have been in, and that not once nor twice. Now they had no sooner got over, but they thought they heard words that said unto them, "Blessed is she that believed, for there shall be a performance of those things which were told her from the Lord" (Luke i. 45).

Then they went on again; and said Mercy to Christiana, Had I as good ground to hope for a loving reception at the Wicket-gate as you, I think no Slough of Despond would discourage me.

Well, said the other, you know your sore, and I know mine; and, good friend, we shall all have enough evil before we come at our journey's end. For can it be imagined, that the people that design to attain such excellent glories as we do, and that are so envied that happiness as we are, but that we shall meet with what fears and scares, with what troubles and afflictions they can possibly assault us with that hate us?

Prayer should be made with consideration and fear, as well as in faith and hope.

And now Mr. Sagacity left me to dream out my dream by myself. Wherefore, methought I saw Christiana and Mercy, and the boys, go all of them up to the gate; to which when they were come they betook themselves to a short debate about how they

must manage their calling at the gate, and what should be said to him that did open to them. So it was concluded, since Christiana was the eldest, that she should knock for entrance, and that she should speak to him that did open, for the rest. So Christiana began to knock; and, as her poor husband did, she knocked and knocked again. But, instead of any that answered, they all thought that they heard as if a dog came barking upon them,—a dog, and a great one too: and this made the women and children afraid, nor durst they for a while to knock any more, for fear the mastiff should fly upon them. Now, therefore, they were greatly tumbled up and down in their minds, and knew not what to do: knock they durst not, for fear of the dog; go back they durst not, for fear the Keeper of that gate should espy them as they so went, and should be offended with them: at last they thought of knocking again, and knocked more vehemently than they did at the first. Then said the Keeper of the gate, Who is there? So the dog left off to bark, and he opened unto them.

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The dog, the Devil, an enemy to prayer.

Christiana and her companions perplexed about prayer.

Then Christiana made low obeisance, and said, Let not our Lord be offended with his handmaidens, for that we have knocked at his princely gate. Then said the Keeper, Whence come ye, and what is that you would have?

Christiana answered, We are come from whence Christian did come, and upon the same errand as he; to wit, to be, if it shall please you, graciously admitted by this gate into the way that leads to the Celestial City. And I answer, my Lord, in the next place, that I am Christiana, once the wife of Christian, that now is gotten above.

With that the Keeper of the gate did marvel, saying, What! is she now become a pilgrim, that but a while

ago abhorred that life? Then she bowed her head, and said, Yes, and so are these my sweet babes also.

How Christiana is entertained at the gate.

Then he took her by the hand and led her in, and said also, "Suffer the little children to come unto me;" and with that he shut up the gate. This done, he called to a trumpeter that was above, over the gate, to entertain Christiana with shouting and sound of trumpet for joy. So he obeyed, and sounded, and filled the air with his melodious notes (Luke xv. 7).

Now all this while poor Mercy did stand without, trembling and crying, for fear that she was rejected. But when Christiana had gotten admittance for herself and her boys, then she began to make intercession for Mercy.

Christiana's prayer for her friend Mercy.

Chr. And she said, My Lord, I have a companion of mine that stands yet without, that is come hither upon the same account as myself; one that is much dejected in her mind, for that she comes, as she thinks, without sending for; whereas I was sent to by my husband's King to come.

The delays make the hungering soul the ferventer.

Now Mercy began to be very impatient, for each minute was as long to her as an hour; wherefore she prevented Christiana from a fuller interceding for her, by knocking at the gate herself. And she knocked then so loud, that she made Christiana to start. Then said the Keeper of the gate, Who is there? and said Christiana, It is my friend.

Mercy faints.

So he opened the gate, and looked out; but Mercy was fallen down without, in a swoon, for she fainted, and was afraid that no gate would be opened to her.

Then he took her by the hand, and said, Damsel, I bid thee arise.

O sir, said she, I am faint; there is scarce life left in

MERCY AT THE GATE.

me. But he answered, that one once said, "When my soul fainted within me, I remembered the Lord; and my prayer came in unto thee, into thine holy temple" (Jonah ii. 7). Fear not, but stand upon thy feet, and tell me wherefore thou art come.

Mer. I am come for that unto which I was never invited, as my friend Christiana was. Hers was from the King, and mine was but from her. Wherefore I fear I presume.

The cause of her fainting.

Keep. Did she desire thee to come with her to this place?

Mer. Yes; and, as my Lord sees, I am come; and if there is any grace or forgiveness of sins to spare, I beseech that I, thy poor handmaid, may be partaker thereof.

Mark this.

Then he took her again by the hand, and led her gently in, and said, I pray for all them that believe on me, by what means soever they come unto me. Then said he to those that stood by, Fetch something, and give it to Mercy to smell on, thereby to stay her fainting. So they fetched her a bundle of myrrh; and, a while after, she was revived.

And now was Christiana and her boys, and Mercy, received of the Lord at the head of the way, and spoke kindly unto by him. Then said they yet further unto him, We are sorry for our sins, and beg of our Lord his pardon, and further information what we must do.

I grant pardon, said he, by word and deed: by word, in the promise of forgiveness; by deed, in the way I obtained it. Take the first from my lips with a kiss (Song i. 2), and the other as it shall be revealed (John xx. 20).

Christ crucified seen afar off.

Now I saw in my dream that he spake many good words unto them, whereby they were greatly gladdened. He also had them up to the top of the gate, and showed them by what deed they were saved; and told them withal, that that sight they would have again, as they went along the way, to their comfort.

Talk between the Christians.

So he left them a while in a summer parlour below, where they entered into a talk by themselves; and thus Christiana began: O Lord, how glad am I that we are got in hither!

Mer. So you well may; but I of all have cause to leap for joy.

Chr. I thought one time, as I stood at the gate (because I had knocked, and none did answer), that all our labour had been lost, especially when that ugly cur made such a heavy barking against us.

Mer. But my worst fear was after I saw that you was taken into his favour, and that I was left behind. Now, thought I, it is fulfilled which is written, "Two women shall be grinding at the mill, the one shall be taken, and the other left" (Matt. xxiv. 41). I had much ado to forbear crying out, Undone! undone! And afraid I was to knock any more; but when I looked up to what was written over the gate, I took courage. I also thought that I must either knock again or die: so I knocked, but I cannot tell how; for my spirit now struggled betwixt life and death.

Part I., p. 44.

Chr. Can you not tell how you knocked? I am sure your knocks were so earnest, that the very sound of them made me start. I thought I never heard such knocking in all my life; I thought you would come in by violent hand, or have taken the kingdom by storm (Matt. xi. 12).

Christiana thinks her companion prays better than she.

Mer. Alas! to be in my case, who that so was could but have done so? You saw that the door was shut upon me, and that there was a most cruel dog thereabout. Who, I say, that was so faint-hearted as I, that would not have knocked with all their might? But, pray, what said my Lord to my rudeness? Was he not angry with me?

Chr. When he heard your lumbering noise, he gave a wonderful, innocent smile: I believe what you did pleased him well enough, for he showed no sign to the contrary. But I marvel in my heart why he keeps such a dog. Had I known that before, I fear I should not have had heart enough to have ventured myself in this manner. *But now we are in*, we are in; and I am glad with all my heart.

Christ pleased with loud and restless prayer.

If the soul at first did know all it should meet with in its journey to heaven, it would hardly ever set out.

Mer. I will ask, if you please, next time he comes

down, why he keeps such a filthy cur in his yard: I hope he will not take it amiss.

The children are afraid of the dog.

Ay, do, said the children, and persuade him to hang him; for we are afraid he will bite us when we go hence.

So at last he came down to them again, and Mercy fell to the ground on her face before him, and worshipped, and said, Let my Lord accept of the sacrifice of praise which I now offer unto him with the calves of my lips.

So he said unto her, Peace be to thee; stand up. But she continued upon her face, and said, "Righteous art thou, O Lord, when I plead with thee; yet let me talk with thee of thy judgments" (Jer. xii. 1). Wherefore dost thou keep so cruel a dog in thy yard, at the sight of which such women and children as we are ready to fly from thy gate for fear?

Mercy expostulates about the dog.

He answered and said, That dog has another owner; he also is kept close in another man's ground, only my pilgrims hear his barking: he belongs to the castle which you see there at a distance, but can come up to the walls of this place.

The Devil.

Part I., p. 46.

He has frighted many an honest pilgrim from worse to better, by the great voice of his roaring. Indeed, he that owneth him doth not keep him of any good-will to me or mine, but with intent to keep the pilgrims from coming to me, and that they may be afraid to knock at this gate for entrance. Sometimes also he has broken out, and has worried some that I loved; but I take all at present patiently. I also give my pilgrims timely help; so they are not delivered up to his power, to do to them what his doggish nature would prompt him to. But what, my purchased one, I trow, hadst thou known never so much beforehand, thou wouldest not have been afraid of a dog

A check to the carnal fear of the pilgrims.

The beggars that go from door to door will, rather than they will lose a supposed alms, run the hazard of the bawling, barking, and biting too, of a dog; and shall a dog, a dog in another man's yard, a dog whose barking I turn to the profit of pilgrims, keep any from coming to me? I deliver them from the lions, their darling from the power of the dog.

Mer. Then said Mercy, I confess my ignorance: I spake what I understood not: I acknowledge that thou dost all things well.

Christians, when wise enough, acquiesce in the wisdom of the Lord.

Chr. Then Christiana began to talk of their journey, and to inquire after the way. So he fed them, and washed their feet, and set them in the way of his steps, according as he had dealt with her husband before. So I saw in my dream that they walked on in their way, and had the weather very comfortable to them.

Part I., p. 48.

Then Christiana began to sing, saying:

Blessed be the day that I began
  A pilgrim for to be;
And blessèd also be the man
  That hereto moved me.

'Tis true, 'twas long ere I began
  To seek to live for ever:
But now I run fast as I can;
  'Tis better late than never.

Our tears to joy, our fears to faith,
  Are turnèd, as we see;
That our beginning (as one saith)
  Shows what our end will be.

Now there was, on the other side of the wall that fenced in the way up which Christiana and her companions were to go, a garden, and that garden belonged to him whose was that barking dog of whom mention was made before. And some of the fruit-trees that grew in that garden shot their branches over the wall: and being

The Devil's garden.

mellow, they that found them did gather them up, and oft ate of them to their hurt. So Christiana's boys (as boys are apt to do), being pleased with the trees, and with the fruit that did hang thereon, did plash them, and began to eat. Their mother did also chide them for so doing, but still the boys went on.

The children eat of the enemy's fruit.

Well, said she, my sons, you transgress, for that fruit is none of ours;—but she did not know that they did belong to the enemy; I will warrant you, if she had, she would have been ready to die for fear. But that passed, and they went on their way. Now, by that they were gone about two bow-shots from the place that led them into the way, they espied two very ill-favoured ones coming down apace to meet them. With that, Christiana and Mercy her friend covered themselves with their veils, and so kept on their journey; the children also went on before; so that at last they met together. Then they that came down to meet them, came just up to the women, as if they would embrace them; but Christiana said, Stand back, or go peaceably by, as you should. Yet these two, as men that are deaf, regarded not Christiana's words, but began to lay hands upon them. At that Christiana, waxing very wroth, spurned at them with her feet. Mercy also, as well as she could, did what she could to shift them. Christiana again said to them, Stand back and be gone; for we have no money to lose, being pilgrims, as you see, and such, too, as live upon the charity of our friends.

Two ill-favoured ones.

They assault Christiana.

The pilgrims struggle with them.

Ill-favoured. Then said one of the two of the men, We make no assault upon you for money, but are come out to tell you, that if you will but grant one small request, which we shall ask, we will make women of you for ever.

Chr. Now Christiana, imagining what they should mean, made answer again, We will neither hear, nor regard, nor yield to what you shall ask. We are in haste,—cannot stay; our business is a business of life and death. So again she and her companion made a fresh essay to go past them; but they letted them in their way.

Ill-fav. And they said, We intend no hurt to your lives; it is another thing we would have.

Chr. Ay, quoth Christiana, you would have us body and soul, for I know it is for that you are come; but we will die rather upon the spot than suffer ourselves to be brought into such snares as shall hazard our well-being hereafter. And with that they both shrieked out, and cried, Murder! murder! and so put themselves under those laws that are provided for the protection of women (Deut. xxii. 23–27). But the men still made their approach upon them, with design to prevail against them. They therefore cried out again.

She cries out.

Now, they being, as I said, not far from the gate in at which they came, their voice was heard from where they were, thither: wherefore some of the house came out, and knowing that it was Christiana's tongue, they made haste to her relief. But by that they were got within sight of them, the women were in a very great scuffle; the children also stood crying by. Then did he that came in for their relief call out to the ruffians, saying, What is that thing that you do? Would you make my Lord's people to transgress? He also attempted to take them; but they did make their escape over the wall into the garden of the man to whom the great dog belonged; so the dog became their protector. This Reliever then came up to the women, and asked them how they did.

It is good to cry out when we are assaulted.

The Reliever comes.

The ill ones fly to the Devil for relief.

So they answered, We thank thy Prince, pretty well, only we have been somewhat affrighted; we thank thee also, for that thou camest in to our help, for otherwise we had been overcome.

TIMELY HELP.

Reliever. So after a few more words, this Reliever said as followeth: I marvelled much when you were entertained at the gate above, being ye knew that ye were but weak women, that you petitioned not the Lord there for a conductor; then might you have avoided these troubles and dangers; for he would have granted you one.

The Reliever talks to the women.

Chr. Alas! said Christiana, we were so taken with our present blessing, that dangers to come were forgotten by us: besides, who could have thought, that so near the King's palace there could have lurked such naughty ones? Indeed, it had been well for us had we asked our Lord for one; but since our Lord knew it would be for our profit, I wonder he sent not one along with us.

Mark this.

Rel. It is not always necessary to grant things not asked for, lest, by so doing, they become of little esteem; but when the want of a thing is felt, it then comes under, in the eyes of him that feels it, that estimate that properly is its due, and so, consequently, will be thereafter used. Had my Lord granted you a conductor, you would not either have so bewailed that oversight of yours, in not asking for one, as now you have occasion to do. So all things work for good, and tend to make you more wary.

We lose for want of asking for.

Chr. Shall we go back again to my Lord, and confess our folly, and ask one?

Rel. Your confession of your folly I will present him with. To go back again you need not; for in all places where you shall come, you will find no want at all; for in every of my Lord's lodgings which he has prepared for the reception of his pilgrims, there is sufficient to furnish them against all attempts whatsoever. But, as I said, "he will be inquired of by them, to do it for them" (Ezek. xxxvi. 37). And it is a poor thing that is not worth asking for. When he had thus said, he went back to his place, and the pilgrims went on their way.

Mer. Then said Mercy, What a sudden blank is here! I made account we had now been past all danger, and that we should never see sorrow more.

The mistake of Mercy.

Chr. Thy innocency, my sister, said Christiana to Mercy, may excuse thee much; but as for me, my fault is so much the greater, for that I saw this danger before I came out of the doors, and yet did not provide for it when provision might have been had. I am therefore much to be blamed.

Christiana's guilt.

Mer. Then said Mercy, How knew you this before you came from home? Pray open to me this riddle.

Chr. Why, I will tell you: Before I set foot out of

doors, one night, as I lay in my bed, I had a dream about this; for methought I saw two men, as like these as ever the world they could look, stand at my bed's feet, plotting how they might prevent my salvation. I will tell you their very words. They said (it was when I was in my troubles), What shall we do with this woman? for she cries out, waking and sleeping, for forgiveness. If she be suffered to go on as she begins, we shall lose her, as we have lost her husband. This, you know, might have made me take heed, and have provided, when provision might have been had.

Christiana's dream repeated.

Mer. Well, said Mercy, as by this neglect we have an occasion ministered unto us to behold our own imperfections, so our Lord has taken occasion thereby to make manifest the riches of his grace; for he, as we see, has followed us with unasked kindness, and has de-

Mercy makes good use of their neglect of duty.

ON THE WAY.

livered us from their hands that were stronger than we, *of his* mere good pleasure.

Thus, now when they had talked away a little more *time*, they drew nigh to a house which stood in the

way, which house was built for the relief of pilgrims; as you will find more fully related in the First Part of these Records of the Pilgrim's Progress. So they drew on towards the house (the house of the Interpreter); and when they came to the door, they heard a great talk in the house. They then gave ear, and heard, as they thought, Christiana mentioned by name; for you must know that there went along, even before her, a talk of her and her children's going on pilgrimage. And this thing was the more pleasing to them, because they had heard that she was Christian's wife, that woman who was some time ago so unwilling to hear of going on pilgrimage. Thus, therefore, they stood still, and heard the good people within commending her, who they little thought stood at the door. At last Christiana knocked, as she had done at the gate before. Now, when she had knocked, there came to the door a young damsel named Innocent, and opened the door and looked, and, behold, two women were there.

Part I., p. 48-58.

Talk in the Interpreter's house about Christiana's going on pilgrimage.

She knocks at the door.

The door is opened to them by Innocent.

Damsel. Then said the damsel to them, With whom would you speak in this place?

Chr. Christiana answered, We understand that this is a privileged place for those that are become pilgrims, and we now at this door are such; wherefore we pray that we may be partakers of that for which we at this time are come; for the day, as thou seest, is very far spent, and we are loath to-night to go any further.

Dams. Pray, what may I call your name, that I may tell it to my Lord within?

Chr. My name is Christiana; I was the wife of that pilgrim that some years ago did travel this way; and these be his four children. This maiden also is my companion, and is going on pilgrimage too.

Innocent. Then ran Innocent in (for that was her name), and said to those within, Can you think who is at the door? There is Christiana, and her children, and her companion, all waiting for entertainment here! Then they leaped for joy, and went and told their Master. So he came to the door, and, looking upon her, he said, Art thou that Christiana whom Christian, the good man, left behind him, when he betook himself to a pilgrim's life?

Joy in the house of the Interpreter that Christiana is turned pilgrim.

Chr. I am that woman that was so hard-hearted as to slight my husband's troubles, and that left him to go on his journey alone; and these are his four children: but now I also am come, for I am convinced that no way is right but this.

Inter. Then is fulfilled that which also is written of the man that said to his son, "Go work to-day in my vineyard: and he said to his father, I will not; but afterward he repented and went" (Matt. xxi. 28, 29).

Chr. Then said Christiana, So be it, Amen. God make it a true saying upon me, and grant that I may be found at the last of him in peace, without spot, and blameless!

Inter. But why standest thou thus at the door? Come in, thou daughter of Abraham. We were talking of thee but now, for tidings have come to us before, how thou art become a pilgrim. Come, children, come in; come, maiden, come in. So he had them all into the house.

So, when they were within, they were bidden sit down and rest them; the which when they had done, those that attended upon the pilgrims in the house came into the room to see them. And one smiled, and another smiled, and they all smiled, for joy that Christiana was become a pilgrim. They also looked upon the boys; they stroked them over th

Old saints glad to see the young ones walk in God's ways.

faces with the hand, in token of their kind reception of them. They also carried it lovingly to Mercy; and bid them all welcome into their Master's house. After a while, because supper was not ready, the Interpreter took them into his Significant Rooms, and showed them what Christiana's husband had seen some time before. Here, therefore, they saw the man in the cage, the man and his dream, the man that cut his way through his enemies, and the picture of the biggest of them all, together with the rest of those things that were then so profitable to Christian.

The Significant Rooms. Part I., p.48-53.

This done, and after these things had been somewhat digested by Christiana and her company, the Interpreter takes them apart again, and has them first into a room where was a man that could look no way but downwards, with a muck-rake in his hand. There stood also one over his head with a celestial crown in his hand, and proffered him that crown for his muck-rake; but the man did neither look up nor regard, but raked to himself the straws, the small sticks, and the dust of the floor.

The man with the muck-rake expounded.

Then said Christiana, I persuade myself that I know somewhat the meaning of this; for this is a figure of a man of this world: is it not, good sir?

Inter. Thou hast said the right, said he; and his muck-rake doth show his carnal mind. And whereas thou seest him rather give heed to rake up straws and sticks, and the dust of the floor, than to what He says that calls to him from above with the celestial crown in his hand; it is to show that heaven is but as a fable to some, and that things here are counted the only things substantial. Now, whereas it was also showed thee that the man could look no way but downwards; it was to let thee know that earthly things, when they

till it is almost rusty. "Give me not riches," is scarce the prayer of one of ten thousand (Prov. xxx. 8). Straws, and sticks, and dust, with most, are the great things now looked after.

With that Mercy and Christiana wept, and said, It is, alas! too true.

When the Interpreter had shown them this, he had them into the very best room in the house (a very brave room it was): so he bid them look round about, and see if they could find anything profitable there. Then they looked round and round; for there was nothing there to be seen but a very great spider on the wall, and that they overlooked.

Mer. Then said Mercy, Sir, I see nothing; but Christiana held her peace.

Inter. But, said the Interpreter, look again; and she therefore looked again, and said, Here is not anything but an ugly spider, who hangs by her hands upon the wall. Then said he, Is there but one spider in all this spacious room? Then the water stood in Christiana's eyes, for she was a woman quick of apprehension; and she said, Yea, Lord, there is here more than one; yea, and spiders whose venom is far more destructive than that which is in her? The Interpreter then looked pleasantly upon her, and said, Thou hast said the truth. This made Mercy blush, and the boys to cover their faces; for they all began now to understand the riddle.

Of the Spider.

Talk about the Spider.

Then said the Interpreter again, "The spider taketh hold with her hands (as you see), and is in kings' palaces" (Prov. xxx. 28). And wherefore is this recorded, but to show you, that how full of the venom of sin soever you be, yet you may, by the hand of faith, lay hold of and dwell in the best room that belongs to the King's house above.

The interpretation.

Chr. I thought, said Christiana, of something of this, but I could not imagine it all. I thought that we were like spiders, and that we looked like ugly creatures, in what fine room soever we were; but that by this spider, this venomous and ill-favoured creature, we were to learn how to act faith, that came not into my mind: and yet she has taken hold with her hands, as I see, and dwells in the best room in the house. God has made nothing in vain.

Then they seemed all to be glad; but the water stood in their eyes; yet they looked one upon another, and also bowed before the Interpreter.

THE HEN AND CHICKENS.

He had them then into another room, where w

Of the hen and chickens.

hen and chickens, and bid them serve a while. So one of the ch went to the trough to drink, an

time she drank she lift up her head and her

wards heaven. See, said he, what this little chick doth, and learn of her to acknowledge whence your mercies come, by receiving them with looking up. Yet again, said he, observe and look. So they gave heed and perceived that the hen did walk in a fourfold method towards her chickens: 1. She had a common call, and that she hath all day long. 2. She had a special call, and that she had but sometimes. 3. She had a brooding note. And 4, She had an outcry (Matt. xxiii. 37).

Now, said he, compare this hen to your King, and these chickens to his obedient ones. For, answerable to her, himself hath his methods, which he walketh in towards his people. By his common call he gives nothing; by his special call, he always has something to give; he has also a brooding voice, for them that are under his wing; and he has an outcry, to give the alarm when he seeth the enemy come. I chose, my darlings, to lead you into the room where such things are, because you are women, and they are easy for you.

Chr. And, sir, said Christiana, pray let us see some more. So he had them into the slaughter-house, where was a butcher killing of a sheep; and, behold, the sheep was quiet, and took her death patiently. Then said the Interpreter, You must learn of this sheep to suffer, and to put up with wrongs without murmurings and complaints. Behold how quietly she taketh her death, and, without objecting, she suffereth her skin to be pulled over her ears. Your King doth call you his sheep.

Of the butcher and the sheep.

After this, he led them into his garden, where was great variety of flowers; and he said, Do you see all these? So Christiana said, Yes. Then said he again, Behold, the flowers are diverse in stature, in quality, and colour, and smell, and virtue; and some are better than some; also, where the gardener hath set them, there they stand, and quarrel not with one another.

Of the garden.

Of the field.

Again, he had them into his field, which he had sowed with wheat and corn; but when they beheld, the tops of all were cut off, only the straw remained. He said again, This ground was dunged, and ploughed, and sowed; but what shall we do with the crop? Then said Christiana, Burn some, and make muck of the rest. Then said the Interpreter again, Fruit, you see, is that thing you look for, and for want of that you condemn it to the fire, and to be trodden under foot of men; beware that in this you condemn not yourselves.

Of the robin and the spider.

Then, as they were coming in from abroad, they espied a little robin with a great spider in his mouth. So the Interpreter said, Look here. So they looked, and Mercy wondered; but Christiana said, What a disparagement is it to such a pretty little bird as the robin-redbreast is, he being also a bird above many, that loveth to maintain a kind of sociableness with man! I had thought they had lived upon crumbs of bread, or upon other such harmless matter: I like him worse than I did.

The Interpreter then replied, This robin is an emblem, very apt to set forth some professors by; for, to sight, they are, as this robin, pretty of note, colour, and carriage. They seem also to have a very great love for professors that are sincere; and, above all others, to desire to associate with them, and to be in their company, as if they could live upon the good man's crumbs. They pretend also, that therefore it is that they frequent the house of the godly, and the appointments of the Lord; but when they are by themselves, as the robin, they can catch and gobble up spiders, they can change their diet, drink iniquity, and swallow down sin like water.

Pray, and you will get at that which yet lies unrevealed.

So, when they were come again into the house, because supper as yet was not ready, Christiana again desired that the Interprete

would either show or tell of some other things that are profitable.

Then the Interpreter began, and said: The fatter the sow is, the more she desires the mire; the fatter the ox is, the more gamesomely he goes to the slaughter; and the more healthy the lusty man is, the more prone he is unto evil.

There is a desire in women to go neat and fine; and it is a comely thing to be adorned with that that in God's sight is of great price.

It is easier watching a night or two, than to sit up a whole year together: so it is easier for one to begin to profess well, than to hold out as he should to the end.

Every shipmaster, when in a storm, will willingly cast that overboard that is of the smallest value in the vessel; but who will throw the best out first? None but he that feareth not God.

One leak will sink a ship, and one sin will destroy a sinner.

He that forgets his friend is ungrateful unto him; but he that forgets his Saviour, is unmerciful to himself.

He that lives in sin, and looks for happiness hereafter, is like him that soweth cockle, and thinks to fill his barn with wheat or barley.

If a man would live well, let him fetch his last day to him, and make it always his company-keeper.

Whispering and change of thoughts prove that sin is in the world.

If the world, which God sets light by, is counted a thing of that worth with men; what is heaven, which God commendeth?

If the life that is attended with so many troubles, is so loath to be let go by us, what is the life above?

Everybody will cry up the goodness of men; but who is there that is, as he should, affected with the goodness of God?

We seldom sit down to meat, but we eat and leave;

so there is in Jesus Christ more merit and righteousness than the whole world has need of.

Of the tree that is rotten at heart.

When the Interpreter had done, he takes them out into his garden again, and had them to a tree whose inside was all rotten and gone, and yet it grew and had leaves. Then said Mercy, What means this? This tree, said he, whose outside is fair, and whose inside is rotten, it is to which many may be compared that are in the garden of God; who with their mouths speak high in behalf of God, but in deed will do nothing for him; whose leaves are fair, but their heart good for nothing, but to be tinder for the devil's tinder-box.

They are at supper.

Now supper was ready, the table spread, and all things set on the board; so they sat down and did eat, when one had given thanks. And the Interpreter did usually entertain those that lodged with him with music at meals; so the minstrel played. There was also one that did sing, and a very fine voice he had. His song was this:

> The Lord is only my support,
> And he that doth me feed;
> How can I then want anything
> Whereof I stand in need?

Talk at supper.

When the song and music was ended, the Interpreter asked Christiana what it was that at first did move her to betake herself to a pilgrim's life. Christiana answered, First, the loss of my husband came into my mind, at which I was heartily grieved; but all that was but natural affection. Then, after that, came the troubles and pilgrimage of my husband into my mind, and also how like a churl I had carried it to him as to that. So guilt took hold of my mind, and would have drawn me into the pond, but that opportunely I had a dream of the well-being of my husband, and a letter sent me by the King of that

A repetition of Christiana's experience.

husband to go back for fear of the lions). She all-to-befooled me for, as she called it, my intended desperate adventure; she also urged what she could to dishearten me to it,—the hardships and troubles that my husband met with in the way: but all this I got over pretty well. But a dream that I had of two ill-looking ones, that I thought did plot how to make me miscarry in my journey, that hath troubled me much; yea, it still runs in my mind, and makes me afraid of every one that I meet, lest they should meet me to do me a mischief, and to turn me out of the way. Yea, I may tell my Lord, though I would not have everybody know of it, that between this and the gate by which we got into the way, we were both so sorely assaulted, that we were made to cry out, Murder! and the two that made this assault upon us were like the two that I saw in my dream.

A question put to Mercy.

Then said the Interpreter, Thy beginning is good, thy latter end shall greatly increase. So he addressed himself to Mercy, and said to her, And what moved thee to come

Christiana can; nor know I what it is to mourn for my refusing of the counsel of those that were good relations.

Inter. What was it, then, dear heart, that hath prevailed with thee to do as thou hast done?

Mer. Why, when our friend here was packing up to be gone from our town, I and another went accidentally to see her. So we knocked at the door and went in. When we were within, and seeing what she was doing, we asked what was her meaning. She said, she was sent for to go to her husband; and then she up and told us how she had seen him in a dream, dwelling in a curious place, among immortals, wearing a crown, playing upon a harp, eating and drinking at his Prince's table, and singing praises to him for bringing him thither, &c. Now methought, while she was telling these things unto us, my heart burned within me. And I said in my heart, If this be true, I will leave my father and my mother, and the land of my nativity, and will, if I may, go along with Christiana.

So I asked her further of the truth of these things, and if she would let me go with her; for I saw now that there was no dwelling, but with the danger of ruin, any longer in our town. But yet I came away with a heavy heart; not for that I was unwilling to come away, but for that so many of my relations were left behind. And I am come, with all the desire of my heart, and will go, if I may, with Christiana, unto her husband and his King.

Inter. Thy setting out is good, for thou hast given credit to the truth; thou art a Ruth, who did, for the love she bare to Naomi, and to the Lord her God, leave father and mother, and the land of her nativity, *to* come out and go with a people that she knew not *here*tofore. "The Lord recompense thy work, and a *full* reward be given thee of the Lord God of Israel, under whose wings thou art come to trust." (Ruth ii. *11, 12).*

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They address themselves for bed.

Mercy's good night's rest.

orning they arose with the sun, and pre-
selves for their departure; but the Inter-
ld have them tarry a while; For, said he,
rderly go from hence. Then said he to the
first opened to them, Take them and have
the garden to the bath, and
them, and make them clean
oil which they have gathered
g. Then Innocent the damsel took them,
em into the garden, and brought them to
o she told them that there they must wash
n, for so her Master would have the women
alled at his house as they were going on pil-
They then went in and washed,
nd the boys and all; and they
f that bath, not only sweet
but also much enlivened and strengthened
ints. So when they came in, they looked
l than when they went out to the washing.
ey were returned out of the garden from
he Interpreter took them, and looked upon
aid unto them, "Fair as the moon." Then
r the seal, wherewith they used to be sealed
washed in his bath. So the
ought, and he set his mark
that they might be known
s whither they were yet to go. Now the
contents and sum of the passover which

The bath Sanctification.

They wash in it.

They are sealed.

the children of Israel did eat when they came out from the land of Egypt (Ex. xiii. 8–10); and the mark was set between their eyes. This seal greatly added to their beauty, for it was an ornament to their faces. It also added to their gravity, and made their countenances more like them of angels.

Then said the Interpreter again to the damsel that waited upon these women, Go into the vestry, and fetch out garments for these people. So she went and fetched out white raiment, and laid it down before him. So he commanded them to put it on: it was "fine linen, white and clean." When the women were thus adorned, they seemed to be a terror one to the other; for that they could not see that glory each one on herself which they could see in each other. Now, therefore, they began to esteem each other better than themselves. For, You are fairer than I am, said one; and, You are more comely than I am, said another. The children also stood amazed to see into what fashion they were brought.

They are clothed.

True humility.

The Interpreter then called for a man-servant of his, one Great-heart, and bid him take sword, and helmet, and shield; And take these my daughters, said he, and conduct them to the house called Beautiful, at which place they will rest next. So he took his weapons and went before them; and the Interpreter said, God speed. Those also that belonged to the family sent them away with many a good wish. So they went on their way, and sang:

This place has been our second stage;
  Here we have heard and seen
Those good things that, from age to age,
  To others hid have been.

The dunghill-raker, spider, hen,
  The chicken, too, to me
Have taught a lesson; let me then
  Conform mid to it be.

The butcher, garden, and the field,
  The robin and his bait,
Also the rotten tree, doth yield
  Me argument of weight;

To move me for to watch and pray,
  To strive to be sincere;
To take my cross up day by day,
  And serve the Lord with fear.

Now I saw in my dream, that they went on, and Great-heart went before them. So they went, and came to the place where Christian's burden fell off his back, and tumbled into a sepulchre. Here, then, they made a pause; and here also they blessed God. Now, said Christiana, it comes to my mind what was said to us at the gate, to wit, that we should have pardon by word and deed; by word, that is, by the promise; by deed, to wit, in the way it was obtained. What the promise is, of that I know something; but what it is to have pardon by deed, or in the way that it was obtained, Mr. Great-heart, I suppose you know; wherefore, if you please, let us hear your discourse thereof.

A comment upon what was said at the gate, or a discourse of our being justified by Christ.

Great. Pardon by the deed done, is pardon obtained by some one for another that hath need thereof: not by the person pardoned, but in the way, saith another, in which I have obtained it. So then, to speak to the question more at large, the pardon that you and Mercy and these boys have attained, was obtained by another, to wit, by him that let you in at the gate: and he hath obtained it in this double way; he has performed righteousness to cover you, and spilt his blood to wash you in.

Chr. But if he parts with his righteousness to us, what will he have for himself?

Great. He has more righteousness than you have need of, or than he needeth himself.

Chr. Pray make that appear.

Great. With all my heart; but first I must premise, that he of whom we are now about to speak is one that has not his fellow. He has two natures in one person, plain to be distinguished, impossible to be divided. Unto each of these natures a righteousness belongeth, and each righteousness is essential to that nature; so that one may as easily cause the nature to be extinct, as to separate its justice or righteousness from it. Of these righteousnesses, therefore, we are not made partakers, so as that they, or any of them, should be put upon us that we might be made just, and live thereby. Besides these, there is a righteousness which this person has, as these two natures are joined in one. And this is not the righteousness of the Godhead, as distinguished from the manhood; nor the righteousness of the manhood, as distinguished from the Godhead; but a righteousness which standeth in the union of both natures, and may properly be called the righteousness that is essential to his being prepared of God to the capacity of the mediatory office which he was to be intrusted with. If he parts with his first righteousness, he parts with his Godhead; if he parts with his second righteousness, he parts with the purity of his manhood; if he parts with this third, he parts with that perfection that capacitates him to the office of mediation. He has, therefore, another righteousness, which standeth in performance, or obedience to a revealed will; and that is it that he puts upon sinners, and that by which their sins are covered. Wherefore he saith, "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. v. 19).

Chr. But are the other righteousnesses of no use to us?

Great. Yes; for though they are essential to his natures and office, and so cannot be communicated unto another, yet it is by virtue of them that the right-

eousness that justifies is for that purpose efficacious. The righteousness of his Godhead gives virtue to his obedience; the righteousness of his manhood giveth capability to his obedience to justify; and the righteousness that standeth in the union of these two natures to his office, giveth authority to that righteousness to do the work for which it is ordained.

So then, here is a righteousness that Christ, as God, has no need of; for he is God without it. Here is a righteousness that Christ, as man, has no need of to make him so; for he is perfect man without it. Again, here is a righteousness that Christ, as God-man, has no need of; for he is perfectly so without it. Here, then, is a righteousness that Christ, as God, as man, as God-man, has no need of, with reference to himself, and therefore he can spare it; a justifying righteousness, that he for himself wanteth not, and therefore he giveth it away. Hence it is called "the gift of righteousness" (Rom. v. 17). This righteousness, since Christ Jesus the Lord has made himself under the law, must be given away; for the law doth not only bind him that is under it to "do justly," but to use charity. Wherefore he must, he ought, by the law, if he hath two coats, to give one to him that hath none. Now, our Lord indeed hath two coats, one for himself, and one to spare; wherefore he freely bestows one on those that have none. And thus, Christiana, and Mercy, and the rest of you that are here, doth your pardon come by deed, or by the work of another man. Your Lord Christ is he that has worked, and given away what he wrought for to the next poor sinner he meets.

But, again, in order to pardon by deed, there must something be paid to God as a price, as well as something prepared to cover us withal. Sin has delivered us to the just curse of a righteous law: now from this we must be justified by way of redemption,

a price being paid for the harms we have done; and this is by the blood of your Lord, who came and stood in your place and stead, and died your death for your transgressions. Thus has he ransomed you from your transgressions by blood, and covered your polluted and deformed souls with righteousness (Rom. iv. 24; Gal. iii. 13); for the sake of which, God passeth by you, and will not hurt you when he comes to judge the world.

Christiana affected with this way of redemption.

Chr. This is brave. Now I see that there was something to be learned by our being pardoned by word and deed. Good Mercy, let us labour to keep this in mind; and, my children, do you remember it also. But, sir, was not this it that made my good Christian's burden fall from off his shoulders, and that made him give three leaps for joy?

How the strings that bound Christian's burden to him were cut.

Great. Yes, it was the belief of this that cut those strings that could not be cut by other means; and it was to give him a proof of the virtue of this, that he was suffered to carry his burden to the cross.

Chr. I thought so; for though my heart was lightful and joyous before, yet it is ten times more lightsome and joyous now. And I am persuaded by what I have felt (though I have felt but little as yet), that if the most burdened man in the world was here, and did see and believe as I now do, it would make his heart the more merry and blithe.

How affection to Christ is begot in the soul.

Great. There is not only comfort and the ease of a burden brought to us by the sight and consideration of these, but an endeared affection begot in us by it; for who can, if he doth but once think that pardon comes not only by promise, but thus, but be affected by the way and means of his redemption, and so with the man that hath wrought it for him?

No marvel that this made the water stand in my husband's eyes, and that it made him trudge so nimbly on: I am persuaded he wished me with him; but, vile wretch that I was! I let him come all alone. Oh, Mercy, that thy father and mother were here! yea, and Mrs. Timorous also! nay, I wish now with all my heart that here was Madam Wanton too. Surely, surely, their hearts would be affected; nor could the fear of the one, nor the powerful lusts of the other, prevail with them to go home again, and to refuse to become good pilgrims.

Part I., p. 59.

Great. You speak now in the warmth of your affections. Will it, think you, be always thus with you? Besides, this is not communicated to every one, nor to every one that did see your Jesus bleed. There were that stood by, and that saw the blood run from his

were hanged up in irons a little way off on the other side.

Mer. Then said Mercy to him that was their guide and conductor, What are those three men? and for what are they hanged there?

Great. These three men were men of very bad qualities. They had no mind to be pilgrims themselves, and whomsoever they could, they hindered. They were for sloth and folly themselves, and whomsoever they could persuade with, they made so too; and withal taught them to presume that they should do well at last. They were asleep when Christian went by; and now you go by they are hanged.

Mer. But could they persuade any to be of their opinion?

Their crimes.

Whom they prevailed upon to turn out of the way.

Great. Yes; they turned several out of the way. There was Slow-pace, that they persuaded to do as they. They also prevailed with one Short-wind, with one No-heart, with one Linger-after-lust, and with one Sleepy-head, and with a young woman, her name was Dull, to turn out of the way, and become as they. Besides, they brought up an ill report of your Lord, persuading others that he was a task-master. They also brought up an evil report of the good land, saying it was not half so good as some pretended it was. They also began to vilify his servants, and to count the very best of them meddlesome, troublesome busy-bodies. Further, they would call the bread of God, husks; the comforts of his children, fancies; the travel and labour of pilgrims, things to no purpose.

Chr. Nay, said Christiana, if they were such, they shall never be bewailed by me. They have but what they deserve; and I think it is well that they hang so near the highway, that others may see and take warning. But had it not been well if their crimes had been

engraven on some plate of iron or brass, and left here, even where they did their mischief, for a caution to other bad men?

Great. So it is, as you well may perceive, if you will go a little to the wall.

Mer. No, no; let them hang, and their names rot, and their crimes live for ever against them. I think it a high favour that they were hanged before we came hither; who knows else what they might have done to such poor women as we are? Then she turned it into a song, saying:

> Now then, you three hang there, and be a sign
> To all that shall against the truth combine.
> And let him that comes after fear this end,
> If unto pilgrims he is not a friend.
> And thou, my soul, of all such men beware,
> That unto holiness opposers are.

Thus they went on till they came at the foot of the Hill Difficulty, where, again, the good Mr. Great-heart took an occasion to tell them of what happened there when Christian himself went by. So he had them first to the spring. Lo, said he, this is the spring that Christian drank of, before he went up this hill; and then it was clear and good, but now it is dirty with the feet of some that are not desirous that pilgrims here should quench their thirst (Ezek. xxxiv. 18). Thereat Mercy said, And why so envious, trow? But, said the guide, it will do, if taken up and put into a vessel that is sweet and good; for then the dirt will sink to the bottom, and the water will come out by itself more clear. Thus, therefore, Christiana and her companions were compelled to do. They took it up, and put it into an earthen pot, and so let it stand till the dirt was gone to the bottom, and then they drank thereof.

Part I., p. 63.

It is difficult getting of good doctrine in erroneous times.

Next, he showed them the two by-ways that were at

the foot of the hill, where Formality and Hypocrisy lost themselves. And, said he, these are dangerous paths. Two were here cast away when Christian came by. And although, as you see, these ways are since stopped up with chains, posts, and a ditch, yet there are that will choose to adventure here rather than take the pains to go up this hill.

By-paths, though barred up, will not keep all from going in them.

Chr. "The way of transgressors is hard" (Prov. xiii. 15). It is a wonder that they can get into those ways without danger of breaking their necks.

Great. They will venture; yea, if at any time any of the King's servants do happen to see them, and do call unto them, and tell them that they are in the wrong ways, and do bid them beware of the danger, then they will railingly return them answer, and say, "As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee; but we will certainly do whatsoever thing goeth forth out of our own mouth," &c. (Jer. xliv. 16, 17.) Nay, if you look a little further, you shall see that these ways are made cautionary enough, not only by these posts, and ditch, and chain, but also by being hedged up; yet they will choose to go there.

Chr. They are idle; they love not to take pains; up-hill way is unpleasant to them. So it is fulfilled unto them as it is written, "The way of the slothful man is as an hedge of thorns" (Prov. xv. 19). Yea, they will rather choose to walk upon a snare, than to go up this hill, and the rest of this way to the city.

The reason why some do choose to go in by-ways.

Then they set forward, and began to go up the hill, and up the hill they went; but before they got to the top, Christiana began to pant, and said, I dare say this is a breathing hill: no marvel if they that love their ease more than their souls, choose to themselves a smoother way.

The hill puts the pilgrims to it.

Then said Mercy, I must sit down; also the least of the children began to cry. Come, come, said Great-heart, sit not down here, for a little above is the Prince's arbour. Then took he the little boy by the hand, and led him up thereto.

They sit in the arbour.

When they were come to the arbour, they were very willing to sit down, for they were all in a pelting heat. Then said Mercy, How sweet is rest to them that labour! (Matt. xi. 28.) And how good is the Prince of pilgrims, to provide such resting-places for them! Of this arbour I have heard much; but I never saw it before. But here let us beware of sleeping; for, as I have heard, for that it cost poor Christian dear.

Part I., p. 64-66.

The little boy's answer to the guide, and also to Mercy.

Then said Mr. Great-heart to the little ones, Come, my pretty boys, how do you do? What think you now of going on pilgrimage? Sir, said the least, I was almost beat out of heart; but I thank you for lending me a hand at my need. And I remember now what my mother hath told me, namely, that the way to heaven is as up a ladder, and the way to hell is as down a hill. But I had rather go up the ladder to life, than down the hill to death.

Which is hardest, up hill, or down hill?

Then said Mercy, but the proverb is, "To go down the hill is easy." But James said (for that was his name), The day is coming when, in my opinion, going down hill will be the hardest of all. 'Tis a good boy, said his master; thou hast given her a right answer. Then Mercy smiled, but the little boy did blush.

They refresh themselves.

Chr. Come, said Christiana, will you eat a bit, a little to sweeten your mouths, while you sit here to rest your legs? For I have here a piece of pomegranate, which Mr. Interpreter put into my hand just when I came out of

his doors. He gave me also a piece of a honeycomb, and a little bottle of spirits. I thought he gave you something, said Mercy, because he called you aside. Yes, so he did, said the other. But, said Christiana, it shall still be as I said it should when at first we came from home; thou shalt be a sharer in all the good that I have, because thou so willingly didst become my companion. Then she gave to them, and they did eat, both Mercy and the boys. And, said Christiana to Mr. Great-heart, Sir, will you do as we? But he answered, You are going on pilgrimage, and presently I shall return. Much good may what you have do to you. At home I eat the same every day. Now, when they had eaten and drunk, and had chatted a little longer, their guide said to them, The day wears away; if you think good, let us prepare to be going. So they got up to go, and the little boys went before. But Christiana forgot to take her bottle of spirits with her; so she sent her little boy back to fetch it. Then said Mercy, I think this is a losing place. Here Christian lost his roll; and here Christiana left her bottle behind her. Sir, what is the cause of this? So their guide made answer, and said, The cause is sleep, or forgetfulness. Some sleep when they should keep awake, and some forget when they should remember; and this is the very cause why, often, at the resting-places, some pilgrims in some things come off losers. Pilgrims should watch, and remember what they have already received under their greatest enjoyments; but for want of doing so, ofttimes their rejoicing ends in tears and their sunshine in a cloud;—witness the story of Christian at this place.

Christiana forgets her bottle of spirits.

Mark this.

Part I., p. 64–66.

When they were come to the place where Mistrust and Timorous met Christian to persuade him to go back for fear of the lions, they perceived as it were

stage, and before it, towards the road, a broad plate, with a copy of verses written thereon; and, underneath, the reason of raising up of that stage in that place rendered. The verses were these:

> Let him that sees this stage take heed
> Unto his heart and tongue;
> Lest if he do not, here he speed
> As some have long agone.

The words underneath the verses were, This stage was built to punish such upon, who, through timorousness or mistrust, shall be afraid to go further on pilgrimage; also, on this stage both Mistrust and Timorous were burnt through the tongue with a hot iron, for endeavouring to hinder Christian on his journey.

Then said Mercy, This is much like to the saying of the Beloved: "What shall be given unto thee? or what shall be done unto thee, thou false tongue? Sharp arrows of the mighty, with coals of juniper" (Ps. cxx. 3, 4).

So they went on, till they came within sight of the lions. Now, Mr. Great-heart was a strong man, so he was not afraid of a lion; but yet, when they were come up to the place where the lions were, the boys that went before were glad to cringe behind, for they were afraid of the lions; so they stepped back, and went behind. At this their guide smiled, and said, How now, my boys! do you love to go before when no danger doth approach, and love to come behind so soon as the lions appear?

Part I., p. 65.

An emblem of those that go on bravely when there is no danger, but shrink when troubles come.

Now, as they went up, Mr. Great-heart drew his sword, with intent to make a way for the pilgrims in spite of the lions. Then there appeared one that, it seems, had taken upon him to back the lions; and he said to the pilgrims' guide, What is the cause of your coming hither? Now the name of that man was Gri

Of Grim the giant, and of his backing the lions.

or Bloody-man, because of his slaying of pilgrims; and he was of the race of the giants.

Great. Then said the pilgrims' guide, These women and children are going on pilgrimage; and this is the way they must go; and go it they shall, in spite of thee and the lions.

Grim. This is not their way, neither shall they go therein. I am come forth to withstand them, and to that end will back the lions.

Now, to say truth, by reason of the fierceness of the lions, and of the grim carriage of him that did back them, this way had of late lain much unoccupied, and was almost all grown over with grass.

Chr. Then said Christiana, Though the highways have been unoccupied heretofore, and though the travellers have been made in time past to walk through by-paths, it must not be so now I am risen,—"now I am risen a mother in Israel" (Judges v. 6, 7).

Grim. Then he swore by the lions that it should; and therefore bid them turn aside, for they should not have passage there.

A fight betwixt Grim and Great-heart.

Great. But their guide made first his approach unto Grim, and laid so heavily at him, with his sword, that he forced him to a retreat.

Grim. Then said he that attempted to back the lions, Will you slay me upon mine own ground?

Great. It is the King's highway that we are in, and in his way it is that thou hast placed thy lions; but these women and these children, though weak, shall hold on their way in spite of thy lions. And with that he gave him again a downright blow, and brought him upon his knees. With this blow he also broke his helmet, and with the next he cut off an arm. Then did the giant roar so hideously, that his voice frighted the women; and yet they were glad to see him lie sprawling upon the ground. Now

The victory.

GIANT GRIM SLAIN BY GREAT-HEART.

the lions were chained, and so of themselves could do nothing. Wherefore, when old Grim, that intended to back them, was dead, Mr. Great-heart *said to the pilgrims*, Come now, and follow *me, and no* hurt shall happen to you from *the lions*. They therefore went on, but the wor

They pass by the lions.

trembled as they passed by them; the boys also looked as if they would die; but they all got by without further hurt.

They come to the porter's lodge.

Now, then, they were within sight of the porter's lodge, and they soon came up unto it; but they made the more haste after this to go thither, because it is dangerous travelling there in the night. So when they were come to the gate, the guide knocked and the porter cried, Who is there? But as soon as the guide had said, It is I, he knew his voice, and came down (for the guide had oft before that come thither as a conductor of pilgrims). When he was come down, he opened the gate, and seeing the guide standing just before it (for he saw not the women, for they were behind him), he said unto him, How now, Mr. Great-heart, what is your business here so late to-night? I have brought, said he, some pilgrims hither, where, by my Lord's commandment, they must lodge: I had been here some time ago, had I not been opposed by the giant that did use to back the lions. But I, after a long and tedious combat with him, have cut him off, and have brought the pilgrims hither in safety.

Por. Will you not go in, and stay till morning?

Great-heart attempts to go back.

Great. No; I will return to my Lord to-night.

Chr. Oh, sir, I know not how to be willing you should leave us in our pilgrimage: you have been so faithful and so loving to us, you have fought so stoutly for us, you have been so hearty in counselling of us, that I shall never forget your favour towards us.

The pilgrims implore his company still.

Mer. Then said Mercy, O that we might have thy company to our journey's end! How can such poor women as we hold out in a way so full of troubles as this way is, without a friend and defender?

James. Then said James, the youngest of the boys,

Pray, sir, be persuaded to go with us, and help us, because we are so weak, and the way so dangerous as it is.

Great. I am at my Lord's commandment: if he shall allot me to be your guide quite through, I will willingly wait upon you. But here you failed at first; for when he bid me come thus far with you, then you should have begged me of him to go quite through with you, and he would have granted your request. However, at present I must withdraw; and so, good Christiana, Mercy, and my brave children, adieu.

Help lost for want of asking for.

Then the porter, Mr. Watchful, asked Christiana of her country and of her kindred; and she said, I came from the City of Destruction; I am a widow woman, and my husband is dead; his name was Christian the pilgrim. How! said the porter, was he your husband? Yes, said she, and these are his children; and this (pointing to Mercy) is one of my townswomen. Then the porter rang his bell, as at such times he is wont, and there came to the door one of the damsels, whose name was Humble-mind; and to her the porter said, Go tell it within, that Christiana, the wife of Christian, and her children, are come hither on pilgrimage. She went in, therefore, and told it. But, oh! what noise for gladness was there within, when the damsel did but drop that out of her mouth!

Part I., p. 68.

Christiana makes herself known to the porter; he tells it to a damsel.

Joy at the noise of the pilgrims' coming.

So they came with haste to the porter, for Christiana stood still at the door. Then some of the most grave said unto her, Come in, Christiana; come in, thou wife of that good man; come in, thou blessed woman; come in, with all that are with thee. So she went in, and they followed her that were her children and her companions. Now, when they were gone in, they were had into a very large room, where they were bidden to sit.

down: so they sat down, and the chief of the house was called to see and welcome the guests. Then they came in, and understanding who they were, did salute each other with a kiss, and said, Welcome, ye vessels of the grace of God; welcome to us your friends.

Christians' love is kindled at the sight of one another.

Now, because it was somewhat late, and because the pilgrims were weary with their journey, and also made faint with the sight of the fight and of the terrible lions, therefore they desired, as soon as might be, to prepare to go to rest. Nay, said those of the family, refresh yourselves first with a morsel of meat: for they had prepared for them a lamb, with the accustomed sauce belonging thereto (Ex. xii. 21; John i. 29); for the porter had heard before of their coming, and had told it to them within. So when they had supped, and ended their prayer with a psalm, they desired they might go to rest. But let us, said Christiana, if we may be so bold as to choose, be in that chamber that was my husband's, when he was here. So they had them up thither, and they lay all in a room. When they were at rest, Christiana and Mercy entered into discourse about things that were convenient.

Part I., p. 77.

Christ's bosom is for all pilgrims.

Chr. Little did I think once, that when my husband went on pilgrimage, I should ever have followed.

Mer. And you as little thought of lying in his bed and in his chamber to rest, as you do now.

Chr. And much less did I ever think of seeing his face with comfort, and of worshipping the Lord the King with him; and yet now I believe I shall.

Mer. Hark! don't you hear a noise?

Chr. Yes; it is, as I believe, a noise of music, for joy that we are here.

Music.

Mer. Wonderful! Music in the house, music in the heart, and music also in heaven, for joy that we are here!

Thus they talked a while, and then betook themselves to sleep. So in the morning, when they were awake, Christiana said to Mercy.—

Chr. What was the matter, that you did laugh in your sleep to-night? I suppose you was in a dream.

Mercy did laugh in her sleep.

Mer. So I was, and a sweet dream it was; but are you sure I laughed?

Chr. Yes; you laughed heartily: but pr'ythee, Mercy, tell me thy dream.

Mercy's dream

Mer. I was a-dreaming that I sat all alone in a solitary place, and was bemoaning of the hardness of my heart. Now, I had not sat there long, but methought many were gathered about me, to see me and to hear what it was that I said. So they hearkened, and I went on bemoaning the hardness of my heart. At this, some of them laughed at me, some called me fool, and some began to thrust me about. With that, methought, I looked up, and saw one coming with wings towards me. So he came directly to me, and said, Mercy, what aileth thee? Now, when he had heard me make my complaint, he said, "Peace be to thee." He also wiped mine eyes with his handkerchief, and clad me in silver and gold. He put a chain about my neck, and ear-rings in mine ears, and a beautiful crown upon my head (Ezek. xvi. 8–12). Then he took me by the hand, and said, Mercy, come after me. So he went up, and I followed, till we came at a golden gate. Then he knocked; and, when they within had opened, the man went in, and I followed him up to a throne, upon which one sat, and he said to me, Welcome, daughter. The place looked bright and twinkling, like the stars, or rather like the sun; and I thought that I saw your husband there. So I awoke from my dream. But, did I laugh?

What her dream was.

sleep, and ca
ofttimes wakes when we
that, either by words, by proverbs, o
litudes, as well as if one was awake.

Mer. Well, I am glad of my dream, for
glad am. I hope ere long to see it fulfilled, to the
making me laugh again.

I think it is now high time to rise, and to know
we must do.

Pray, if they invite us to stay a while, let us
ngly accept of the offer. I am the willinger to stay
ile here, to grow better acquainted with these
ds. Methinks Prudence, Piety, and Charity, have
y comely and sober countenances.

Chr. We shall see what they will do.

So when they were up and ready, they came down,
nd they asked one another of their rest, and if it was
nfortable or not.

Mer. Very good, said Mercy; it was one of the best
night's lodgings that ever I had in my life.

Then said Prudence and Piety, If you will be per-
suaded to stay here a while, you shall have what the
house will afford.

Ans. That with a very good will, said
Mer. And stayed there

he began at the [illegible]
was James.

Prud. And she said, Come, James, canst thou
ne who made thee?

James. God the Father, God the Son, *James chised.*
and God the Holy Ghost.

Prud. Good boy. And canst thou tell me who
thee?

James. God the Father, God the Son, and G
Holy Ghost.

Prud. Good boy still. But how doth God the
save thee?

James. By his grace.

Prud. How doth God the Son save thee?

James. By his righteousness, death, and blood, a

Prud. And how doth God the Holy Ghost sav

James. By his illumination, by his renovatic
by his preservation.

Then said Prudence to Christiana, You ar
commended for thus bringing up your child
suppose I need not ask the rest these questior
them so

Jos. That Sin is so great and mighty a tyran
none can pull us out of his clutches but God; an
God is so good and loving to man, as to pull him
out of this miserable state.

Prud. What is God's design in saving poor me

Jos. The glorifying of his name, of his gra
justice, &c., and the everlasting happiness of hi
ture.

Prud. Who are they that must be saved?

Jos. Those that accept of his salvation.

Prud. Good boy, Joseph; thy mother has
thee well, and thou hast hearkened unto what s
said unto thee.

Then said Prudence to Samuel (who was the
but one), Come, Samuel, are you willing that I
catechise you also?

Samuel catechised.

Sam. Yes, forsooth, if you plea

Prud. What is heaven?

Sam. A place and state most blessed, becau
dwelleth there.

Prud. What is hell?

Sam. A place and state most woful, because i
dwelling-place of sin, the devil, and death.

Prud. Why wouldst thou go to heaven?

Sam. That I may see God, and serve him w
weariness; that I may see Christ, and love hin
lastingly; that I may have that fulness of th
Spirit in me that I can by no means here enjoy.

Prud. A very good boy also, and one that has l
well.

Then she addressed herself to the eldest, whos
was Matthew; and she said to him, Come, Ma
shall I also catechise you?

Matthew catechised.

Matt. With a very good will.

Prud. I ask, then, if there w
anything that had a being antecedent to or bef

Matt. No, for God is eternal; nor is there

except himself, that had a being until the beginning of the first day: "For in six days the Lord made heaven and earth, the sea, and all that in them is."

Prud. What do you think of the Bible?

Matt. It is the holy Word of God.

Prud. Is there nothing written therein but what you understand?

Matt. Yes; a great deal.

Prud. What do you do when you meet with such places therein that you do not understand?

Matt. I think God is wiser than I. I pray also that he will please to let me know all therein that he knows will be for my good.

Prud. How believe you as touching the resurrection of the dead?

Matt. I believe they shall rise, the same that was buried; the same in nature, though not in corruption. And I believe this upon a double account: First, because God has promised it; Secondly, because he is able to perform it.

Prudence's conclusion upon the catechising of the boys.

Then said Prudence to the boys, You must still hearken to your mother, for she can learn you more. You must also diligently give ear to what good talk you shall hear from others: for for your sakes do they speak good things. Observe, also, and that with carefulness, what the heavens and the earth do teach you; but especially be much in the meditation of that book that was the cause of your father's becoming a pilgrim. I, for my part, my children, will teach you what I can while you are here, and shall be glad if you will ask me questions that tend to godly edifying.

Now, by that these pilgrims had been at this place *a week, Mercy* had a visitor that pretended some good-*will unto her,* and his name was Mr. Brisk; a man c

some breeding, and that pretended to religion, but a man that stuck very close to the world. So he came once, or twice, or more, to Mercy, and offered love unto her.

Mercy has a sweetheart.

Now Mercy was of a fair countenance, and therefore the more alluring. Her mind also was to be always busying of herself in doing; for when she had nothing to do for herself, she would be making hose and garments for others, and would bestow them upon them that had need.

Mercy's temper.

MR. BRISK AND MERCY.

And Mr. Brisk, not knowing where or how she disposed of what she made, seemed to be greatly taken, for that he found her never idle. I will warrant her a good housewife, quoth he to himself.

Mercy inquires of the maids concerning Mr. Brisk.

Mercy then revealed the business to the maidens that were of the house, and inquired of them concerning him, for they did know him better than she. So they told her that he was a very busy young man, and one that pretended to religion; but

was, as they feared, a stranger to the power of that which was good.

Nay then, said Mercy, I will look no more on him; for I purpose never to have a clog to my soul.

Prudence then replied, that there needed no great matter of discouragement to be given to him; for continuing so as she had begun to do for the poor, would quickly cool his courage.

So the next time he comes, he finds her at her old work, a-making of things for the poor. Then said he, What! always at it? Yes, said she, either for my self or others. And what canst thou earn a day? quoth he. I do these things, said she, "that I may be rich in good works, laying up in store a good foundation against the time to come, that I may lay hold on eternal life" (1 Tim. vi. 17–19). Why, pr'ythee, what dost thou with them? said he. Clothe the naked, said she. With that his countenance fell. So he forbore to come at her again. And when he was asked the reason why, he said that Mercy was a pretty lass, but troubled with ill conditions.

Talk betwixt Mercy and Mr. Brisk.

He forsakes her, and why.

When he had left her, Prudence said, Did I not tell thee that Mr. Brisk would soon forsake thee? yea, he will raise up an ill report of thee; for, notwithstanding his pretence to religion, and his seeming love to Mercy, yet Mercy and he are of tempers so different, that I believe they will never come together.

Mercy in the practice of mercy rejected; while Mercy in the name of mercy is liked.

Mer. I might have had husbands afore now, though I spake not of it to any; but they were such as did not like my conditions, though never did any of them find fault with my person. So they and I could not agree.

Prud. Mercy in our days is little set by, any further than as to its name: the practice, which is set forth by thy conditions, there are but few that can abide.

Mer. Well, said Mercy, if nobody will have me, I

will die a maid, or my conditions shall be to me as a husband: for I cannot change my nature; and to have one that lies cross to me in this, that I purpose never to admit of as long as I live. I had a sister named Bountiful, that was married to one of these churls; but he and she could never agree: but because my sister was resolved to do as she had begun, that is, to show kindness to the poor, therefore her husband first cried her down at the cross, and then turned her out of his doors.

Mercy's resolution.

How Mercy's sister was served by her husband.

Prud. And yet he was a professor, I warrant you.

Mer. Yes, such a one as he was, and of such as the world is now full: but I am for none of them all.

Now, Matthew, the eldest son of Christiana, fell sick, and his sickness was sore upon him, for he was much pained in his bowels, so that he was with it, at times, pulled as it were both ends together. There dwelt also not far from thence one Mr. Skill, an ancient and well-approved physician. So Christiana desired it, and they sent for him, and he came. When he was entered the room, and had a little observed the boy, he concluded that he was sick of the gripes. Then he said to his mother, What diet has Matthew of late fed upon? Diet! said Christiana, nothing but that which is wholesome. The physician answered, This boy has been tampering with something that lies in his maw undigested, and that will not away without means. And I tell you that he must be purged, or else he will die.

Matthew falls sick.

Gripes of conscience.

The physician's judgment.

Sam. Then said Samuel, Mother, mother, what was that which my brother did gather up and eat, so soon as we were come from the gate that is at the head of this way? You know that there was an orchard on the left hand, on the other side

Samuel puts his mother in mind of the fruit his brother did eat.

of the wall, and some of the trees hung over the wall, and my brother did plash and eat.

Chr. True, my child, said Christiana, he did take thereof, and did eat: naughty boy as he was, I did chide him, and yet he would eat thereof.

Skill. I knew he had eaten something that was not wholesome food; and that food, to wit, that fruit, is even the most hurtful of all. It is the fruit of Beelzebub's orchard. I do marvel that none did warn you of it; many have died thereof.

Chr. Then Christiana began to cry; and she said, O naughty boy! and O careless mother! what shall I do for my son?

Skill. Come, do not be too much dejected; the boy may do well again, but he must purge and vomit.

Chr. Pray, sir, try the utmost of your skill with him, whatever it costs.

Skill. Nay, I hope I shall be reasonable. So he made him a purge, but it was too weak; it was said it was made of the blood of a goat, the ashes of a heifer, and with some of the juice of hyssop, &c. (Heb. x. 1–4). When Mr. Skill had seen that that purge was too weak, he made him one to the purpose; it was made *ex carne et sanguine Christi* (John vi. 54–57; Heb. ix. 14), (you know physicians give strange medicines to their patients): and it was made up into pills with a promise or two, and a proportionable quantity of salt (Mark ix. 49). Now he was to take them three at a time, fasting, in half a quarter of a pint of the tears of repentance (Zech. xii. 10).

Potion prepared.

The Latin I borrow.

When this potion was prepared and brought to the boy, he was loath to take it, though torn with the gripes as if he should be pulled *in pieces.* Come, come, said the physician, you must take it. It goes against my stomach, said the boy. I must have you take it, said his mother.

The boy loath to take the physic.

I shall vomit it up again, said the boy. Pray,
Christiana to Mr. Skill, how does it taste? I
ill taste, said the doctor; and w
she touched one of the pills wit
of her tongue. O Matthew, s
this potion is sweeter than ho
thou lovest thy mother, if thou lovest thy bre
thou lovest Mercy, if thou lovest thy life, take
with much ado, after a short prayer for the bl
God upon it, he took it, and it wrought kin
him. It caused him to purge, it caused him
and rest quietly; it put him int
heat and breathing sweat, and d
rid him of his gripes. So in
time he got up, and walked ab
a staff, and would go from room to room, a
with Prudence, Piety, and Charity, of his di
and how he was healed.

The mother tastes it and persuades him.

A word of God in the hand of his faith.

So when the boy was healed, Christiana as
Skill, saying, Sir, what will content you for yo
and care to and of my child? And he said, Y
pay the Master of the College of Physicians, a
to rules made in that case and provided (H
11–15).

Chr. But, sir, said she, what is this pill
else?

Skill. It is a universal pill; it is good agains
diseases that pilgrims are inci
and when it is well prepared, it
good, time out of mind.

This pill a universal remedy.

Chr. Pray, sir, make me up twelve boxes o
for if I can get these, I will never tak
physic.

Skill. These pills are good to prevent diseases
as to cure when one is sick. Yea, I dare a
stand to it, that if a man will but use this
should, it will make him live for ever (

But, good Christiana, thou must give these pills no other way but as I have prescribed; for if you do, they will do no good. So he gave unto Christiana physic for herself, and her boys, and for Mercy; and bid Matthew take heed how he ate any more green plums; and kissed them, and went his way.

In a glass of the tears of repentance.

It was told you before, that Prudence bid the boys, that if at any time they would, they should ask her some questions that might be profitable, and she would say something to them.

Matt. Then Matthew, who had been sick, asked her, Why, for the most part, physic should be bitter to our palates?

Of physic.

Prud. To show how unwelcome the Word of God and the effects thereof are to a carnal heart.

Matt. Why does physic, if it does good, purge and cause that we vomit?

Of the effects of physic.

Prud. To show that the Word, when it works effectually, cleanseth the heart and mind. For look, what the one doth to the body, the other doth to the soul.

Matt. What should we learn by seeing the flame of our fire go upwards; and by seeing the beams and sweet influences of the sun strike downwards?

Of fire and of the sun.

Prud. By the going up of the fire we are taught to ascend to heaven by fervent and hot desires; and by the sun's sending his heat, beams, and sweet influences downwards, we are taught that the Saviour of the world, though high, reacheth down with his grace and love to us below.

Matt. Where have the clouds their water?

Of the clouds.

Prud. Out of the sea.

Matt. What may we learn from that?

Prud. That ministers should fetch their doctrine from God.

Matt. Why do they empty themselves upon the earth?

Prud. To show that ministers should give out what they know of God to the world.

Of the rainbow. *Matt.* Why is the rainbow caused by the sun?

Prud. To show that the covenant of God's grace is confirmed to us in Christ.

Of the springs. *Matt.* Why do the springs come from the sea to us through the earth?

Prud. To show that the grace of God comes to us through the body of Christ.

Matt. Why do some of the springs rise out of the tops of the high hills?

Prud. To show that the Spirit of grace shall spring up in some that are great and mighty, as well as in many that are poor and low.

Of the candle. *Matt.* Why doth the fire fasten upo the candle-wick?

Prud. To show that unless grace doth kindle up the heart, there will be no true light of life in us.

Matt. Why is the wick, and tallow, and all, spent maintain the light of the candle?

Prud. To show that body, and soul, and all, sho be at the service of, and spend themselves to main in good condition, that grace of God that is in us.

Of the pelican. *Matt.* Why doth the pelican p her own breast with her bill?

Prud. To nourish her young ones with her b and thereby to show that Christ the blessed so his young, his people, as to save them from by his blood.

Of the cock. *Matt.* What may one learn by the cock crow?

Prud. Learn to remember Peter's sin, and repentance. The cock's crowing shows also coming on: let then the crowing of the co that last and terrible day of ju

Now, about this time their month was out; wherefore they signified to those of the house that it was convenient for them to up and be going. Then said Joseph to his mother, It is convenient that you forget not to send to the house of Mr. Interpreter, to pray him to grant that Mr. Great-heart should be sent unto us, that he may be our conductor the rest of the way. Good boy, said she, I had almost forgot. So she drew up a petition, and prayed Mr. Watchful the porter to send it by some fit man to her good friend Mr. Interpreter; who, when it was come, and he had seen the contents of the petition, said to the messenger, Go tell them that I will send him.

The weak may sometimes call the strong to prayers.

When the family where Christiana was saw that they had a purpose to go forward, they called the whole house together, to give thanks to their King for sending of them such profitable guests as these. Which done, they said to Christiana, And shall we not show thee something, according as our custom is to do to pilgrims, on which thou mayest meditate when thou art upon the way? So they took Christiana, her children, and Mercy, into the closet, and showed them one of the apples that Eve did eat of, and that she also did give to her husband, and that for the eating of which they both were turned out of Paradise; and asked her what she thought that was. Then Christiana said, It is food or poison, I know not which. So they opened the matter to her, and she held up her hands and wondered (Gen. iii. 6; Rom. vii. 24).

They provide to be gone on their way.

Eve's apple.

A sight of sin is amazing.

Then they had her to a place, and showed her Jacob's ladder (Gen. xxviii. 12). Now at that time there were some angels ascending upon it. So Christiana looked, and looked, to see the angels go up; and so did the rest of

Jacob's ladder

Then they took them, and had them to the m

Of Abraham offering up Isaac.

upon which Abraham our father offered up Isaac his son, and sh them the altar, the wood, the fire, the knife; for they remain to be seen to this very (Gen. xxii. 9). When they had seen it, they hel their hands and blessed themselves, and said, Oh, a man for love to his Master, and for denial to him was Abraham!

After they had showed them all these things, dence took them into the dining-r where stood a pair of excellent virgi so she played upon them, and tu what she had showed them into this excellent saying:

Prudence's virginals.

Eve's apple we have showèd you,
  Of that be you aware:
You have seen Jacob's ladder too,
  Upon which angels are.

An anchor you receivèd have;
  But let not these suffice,
Until, with Ab'ram, you have gave
  Your best a sacrifice.

Now, about this time, one knocked at the door; so the porter opened, and, behold, Mr. Great-heart was there. But when he was come in, what joy was there! for it came now afresh again into their minds how but a while ago he had slain old Grim Bloody-man, the giant, and had delivered them from the lions.

Mr. Great-heart comes again.

Then said Mr. Great-heart to Christiana and to Mercy, My Lord has sent each of you a bottle of wine, and also some parched corn, together with a couple of pomegranates; he has also sent the boys some figs and raisins, to refresh you in your way.

He brings a token from his Lord with him.

Then they addressed themselves to their journey; and Prudence and Piety went along with them. When they came at the gate, Christiana asked the porter if any of late went by? He said, No; only one, some time since, who also told me that of late there had been a great robbery committed on the King's highway, as you go: but, he said, the thieves are taken, and will shortly be tried for their lives. Then Christiana and Mercy were afraid; but Matthew said, Mother, fear nothing, as long as Mr. Great-heart is to go with us, and be our conductor.

Robbery.

Then said Christiana to the porter, Sir, I am much obliged to you for all the kindnesses that you have showed me since I came hither; and also for that you have been so loving and kind to my children. I know not how to gratify your kindness: wherefore, pray, as a token of my respects to you, accept of this small mite. So she put a gold angel in his hand; and he made her a low obeisance, and said, Let thy garments be always white, and let thy head want no ointment. Let Mercy live, and not die, and let not her works be few. And to the boys he said, Do you fly youthful lusts, and follow after godliness

Christiana takes her leave of the porter.

The porter's blessing.

with them that are grave and wise; so shall y
gladness into your mother's heart, and obtain pr
all that are sober-minded. So they thanked the
and departed.

Now I saw in my dream, that they went f
until they were come to the brow of the hill,
Piety, bethinking herself, cried out, Alas! I ha
got what I intended to bestow upon Christiana a
companions; I will go back and fetch it. So s
and fetched it. While she was gone, Christiana t
she heard in a grove, a little way off on the right
a most curious melodious note, with words mu
these:

> Through all my life thy favour is
> So frankly showed to me,
> That in thy house for ever more
> My dwelling-place shall be.

And, listening still, she thought she heard anot
swer it saying:

> For why? The Lord our God is good;
> His mercy is for ever sure;
> His truth at all times firmly stood,
> And shall from age to age endure.

So Christiana asked Prudence what it was tha
those curious notes. They are, said she, our c
birds: they sing these notes but seldom, excep
at the spring, when the flowers appear, and t
shines warm; and then you may hear them
long (Song ii. 11, 12). I often, said she, go out
them; we also ofttimes keep them tame in our
They are very fine company for us when we are
choly; also they make the woods, and groves, a
tary places desirous to be in.

Piety bestoweth something on them at parting.

By this time Piety was come ag
she said to Christiana, Look
have brought thee a scheme of
things that thou hast seen at
upon which thou mayest look when thou

self forgetful, and call those things again to remembrance for thy edification and comfort.

Now they began to go down the hill into the Valley of Humiliation. It was a steep hill, and the way was slippery; but they were very careful, so they got down pretty well. When they were down in the valley, Piety said to Christiana, This is the place where Christian your husband met with the foul fiend Apollyon, and where they had that dreadful fight that they had: I know you cannot but have heard thereof. But be of good courage; as long as you have here Mr. Great-heart to be your guide and conductor, we hope you will fare the better. So when these two had committed the pilgrims unto the conduct of their guide, he went forward, and they went after.

Part I., p. 81.

Mr. Great-heart at the Valley of Humiliation.

Great. Then said Mr. Great-heart, We need not be so afraid of this valley; for here is nothing to hurt us, unless we procure it to ourselves. It is true, Christian did here meet with Apollyon, with whom he had also a sore combat; but that fray was the fruit of those slips that he got in his going down the hill; for they that get slips there must look for combats here. And hence it is that this valley has got so hard a name. For the common people, when they hear that some frightful thing has befallen such a one in such a place, are of an opinion that that place is haunted with some foul fiend or evil spirit; when, alas! it is for the fruit of their doing, that such things do befall them there.

Part I., p. 81.

This Valley of Humiliation is of itself as fruitful a place as any the crow flies over; and I am persuaded, if we could hit upon it, we might find somewhere hereabouts something that might give us an account why Christian was so hardly beset in this place.

The reason why Christian was so beset here.

Then James said to his mother, Lo, yonder stand
A pillar with an inscription on it. pillar, and it looks as if something
written thereon; let us go and see w
it is. So they went, and found th
written, Let Christian's slips before he came hit
and the battles that he met with in this place, b
warning to those that come after.

Lo, said their guide, did not I tell you that th
was something hereabouts that would give intima
of the reason why Christian was so hard beset in
place? Then, turning himself to Christiana, he s
No disparagement to Christian, more than to m
others whose hap and lot it was. For it is easier g
up than down this hill; and that can be said bu
few hills in all these parts of the world. But we
leave the good man, he is at rest; he also had a b
victory over his enemy: let Him grant that dwel
above, that we fare no worse, when we come to
tried, than he. But we will come again to this Va
This valley a brave place. of Humiliation. It is the best and m
fruitful piece of ground in all these pa
It is fat ground; and, as you see,
sisteth much in meadows; and if a man was to co
here in summer-time, as we do now, if he knew
anything before thereof, and if he also delighted h
self in the sight of his eyes, he might see that
would be delightful to him. Behold how green
valley is; also how beautified with lilies (Song ii
Men thrive in the Valley of Humiliation. I have also known many labouring
that have got good estates in this Va
of Humiliation (for "God resisteth
proud, but gives more, more grace to
humble" (James iv. 6; 1 Pet. v. 5); for indeed i
a very fruitful soil, and doth bring forth by h
fuls. Some also have wished that the next w
their Father's house were here, that they mi
troubled no more with either hills or moun

go over: but the way is the way, and there is an end.

Now, as they were going along, and talking, they espied a boy feeding his father's sheep. The boy was in very mean clothes, but of a very fresh and well-fav-

THE SHEPHERD'S BOY.

oured countenance; and as he sat by himself, he sang. Hark, said Mr. Great-heart, to what the shepherd's boy saith; so they hearkened, and he said:

He that is down needs fear no fall;
  He that is low, no pride;
He that is humble, ever shall
  Have God to be his guide. *Phil.* iv. 12, 13.

I am content with what I have,
  Little be it, or much;
And, Lord, contentment still I crave,
  Because thou savest such.

Fulness to such a burden is,
  That go on pilgrimage;
Here little, and hereafter bliss,
  Is best from age to age. Heb. xiii 5

Then said the guide, Do you hear him? I wil
to say that this boy lives a merrier life, and wear
of that herb called heart's-ease in his bosom, tl
that is clad in silk and velvet. But we will proc
our discourse.

Christ, when in the flesh, had his country house in the Valley of Humiliation.

In this valley our Lord formerly had his c
house. He loved much to be he
loved also to walk these meado
he found the air was pleasant. B
here a man shall be free from the
and from the hurryings of this lif
states are full of noise and confusion, only the
of Humiliation is that empty and solitary place.
a man shall not be so let and hindered in his c
plation as in other places he is apt to be. Tl
valley that nobody walks in but those that love
grim's life. And though Christian had the hard
meet here with Apollyon, and to enter with him
encounter, yet I must tell you, that in forme
men have met with angels here, have found pearl
and have in this place found the words of life
xii. 4, 5).

Did I say our Lord had here in former days his
try house, and that he loved here to walk? I wi
in this place, and to the people that live and
these grounds, he has left a yearly revenue, to be
fully paid them at certain seasons, for their maint
by the way, and for their further encouragemen
on in their pilgrimage (Matt. xi. 29).

Sam. Now, as they went on, Samuel said t
Great-heart, Sir, I perceive that in this vall
father and Apollyon had their battle; but wher
was the fight? for I perceive this valley is large.

Great. Your father had that
with Apollyon at a place yonde
us, in a narrow passage, just bey
getful Green. And, indeed, that place is

Forgetful Green.

dangerous place in all these parts; for if at any time the pilgrims meet with any brunt, it is when they forget what favours they have received, and how unworthy they are of them. This is the place, also, where others have been hard put to it.—But more of the place when we are come to it; for I persuade myself, that to this day there remains either some sign of the battle, or some monument to testify that such a battle there was fought.

Humility a sweet grace.

Mer. Then said Mercy, I think I am as well in this valley as I have been anywhere else in all our journey. The place, methinks, suits with my spirit. I love to be in such places where there is no rattling with coaches, nor rumbling with wheels. Methinks here one may, without much molestation, be thinking what he is, whence he came, what he has done, and to what the King has called him. Here one may think, and break at heart, and melt in one's spirit, until one's eyes become "like the fish-pools in Heshbon" (Song vii. 4). They that go rightly through this "Valley of Baca, make it a well; the rain" that God sends down from heaven upon them that are here "also filleth the pools" (Ps. lxxxiv. 6, 7). This valley is that from whence also the King will give to his their vineyards (Hos. ii. 15); and they that go through it shall sing, as Christian did, for all he met with Apollyon.

An experiment of it.

Great. It is true, said their guide. I have gone through this valley many a time, and never was better than when here. I have also been a conductor to several pilgrims, and they have confessed the same. "To this man will I look," saith the King, "even to him that is poor and of a contrite spirit, and trembleth at my word" (Isa. lxvi. 2).

Now they were come to the place where the afore-mentioned battle was fought. Then said the guide to

Christiana, her children, and Mercy, This is the plac
on this ground Christian stood, and
there came Apollyon against him. A
look, did I not tell you? here is some
your husband's blood upon these ston
to this day! Behold, also, how here a
there are yet to be seen upon the pla
some of the shivers of Apollyon's broken darts. S
also how they did beat the ground with their feet
they fought, to make good their places against en
other; how, also, with their by-blows, they did sp
the very stones in pieces. Verily, Christian did ha
play the man, and showed himself as stout as coul
had he been here, even Hercules himself. When Ap
lyon was beat, he made his retreat to the next valle
that is called the Valley of the Shadow of Death, wh
which we shall come anon.

The place where Christian and the fiend did fight.—Some signs of the battle remain.

Lo, yonder also stands a monument, on which is e
graven this battle, and Christian's v
tory, to his fame throughout all age
So, because it stood just on the way-si
before them, they stepped to it, and read the writin
which, word for word, was this:

A monument of the battle.

A monument of Christian's victory.

Hard by here was a battle fought,
Most strange, and yet most true;
Christian and Apollyon sought
Each other to subdue.

The man so bravely played the man,
He made the fiend to fly;
Of which a monument I stand,
The same to testify.

When they had passed by this place, they came up
the borders of the Shadow of Death; a
this valley was longer than the other
place, also, most strangely haunted with evil thing
many are able to testify: but these women and

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dren went the better through it, because they had daylight, and because Mr. Great-heart was their conductor.

Groanings heard.

When they were entered upon this valley, they thought that they heard a groaning, as of dead men—a very great groaning. They thought, also, that they did hear words of lamentation, spoken as of some in extreme torment. These things made the boys to quake, the women also looked pale and wan; but their guide bid them be of good comfort.

The ground shakes.

So they went on a little further, and they thought that they felt the ground begin to shake under them, as if some hollow place was there; they heard also a kind of hissing, as of serpents, but nothing as yet appeared. Then said the boys, Are we not yet at the end of this doleful place? But the guide also bid them be of good courage, and look well to their feet, lest haply, said he, you be taken in some snare.

James sick with fear.

Now James began to be sick, but I think the cause thereof was fear; so his mother gave him some of that glass of spirits that she had given her at the Interpreter's house, and three of the pills that Mr. Skill had prepared; and the boy began to revive. Thus they went on, till they came to about the middle of the valley; and then Christiana said, Methinks I see something yonder upon the road before us; a thing of such a shape, such as I have not seen. Then said Joseph, Mother, what is it? An ugly thing, child; an ugly thing, said she. But, mother, what is it like? said he. It is like I cannot tell what, said she. And now it was but a little way off. Then said she, It is nigh.

The fiend appears.

The pilgrims are afraid.

Well, well, said Mr. Great-heart, let them that are

most afraid, keep close to me. So the fiend cam

Great-heart encourages them.

and the conductor met it; but wh was just come to him, it vanish all their sights. Then remembered what had been said some time ago, "Resist the and he will flee from you" (James iv. 7).

They went therefore on, as being a little refre but they had not gone far, before Mercy, lookin hind her, saw, as she thought, some

A lion.

most like a lion, and it came a padding pace after; and it had a hollow voice of ing; and at every roar that it gave, it made all th ley echo, and their hearts to ache, save the hea him that was their guide. So it came up; and Great-heart went behind, and put the pilgrims a fore him. The lion also came on apace, and Mr. G heart addressed himself to give him battle. But he saw that it was determined that resistance shou made, he also drew back and came no further (1 v. 8, 9).

Then they went on again, and their conductor d before them, till they came at a

A pit and darkness.

where was cast up a pit the whole bre of the way; and before they coul prepared to go over that, a great mist and darknes upon them, so that they could not see. Then said pilgrims, Alas! now what shall we do? But their g made answer, Fear not; stand still, and see wha end will be put to this also. So they stayed there cause their path was marred. They then also tho that they did hear more apparently the noise and ing of the enemies; the fire, also, and smoke of th was much easier to be discerned.

Christiana now knows what her husband felt.

said Christiana to Mercy, Now I see my poor husband went through. heard much of this place, but was here before now. Poor man! he went here

in the night; he had night almost quite through the way; also, these fiends were busy about him, as if they would have torn him in pieces. Many have spoken of it, but none can tell what the Valley of the Shadow of Death should mean, until they come in it themselves. "The heart knoweth its own bitterness; and a stranger doth not intermeddle with its joy" (Prov. xiv. 10). To be here is a fearful thing.

Great-heart's reply.

Great. This is like doing business in great waters, or like going down into the deep; this is like being in the heart of the sea, and like going down to the bottoms of the mountains; now it seems as if the earth, with its bars, were about us for ever. But "let them that walk in darkness, and have no light, trust in the name of the Lord, and stay upon their God" (Isa. l. 10). For my part, as I have told you already, I have gone often through this valley, and have been much harder put to it than now I am, and yet you see I am alive. I would not boast, for that I am not mine own saviour; but I trust we shall have a good deliverance. Come, let us pray for light to Him that can lighten our darkness, and that can rebuke, not only these, but all the satans in hell.

They pray.

So they cried and prayed, and God sent light and deliverance; for there was now no let in their way, no, not there where but now they were stopped with a pit. Yet they were not ot through the valley; so they went on still, and be- old, great stinks and loathsome smells, to the great nnoyance of them.

Then said Mercy to Christiana, There is not such easant being here as at the gate, or at the Interpreter's, at the house where we lay last.

One of the boys' reply.

h, but, said one of the boys, it is *so bad* to go through here, as it is *ide* here always; and, for aught I know, one reason

why we must go this way to the house prepared for is, that our home might be made the sweeter to us.

Well said, Samuel, quoth the guide; thou hast n spoken like a man. Why, if ever I get out here aga said the boy, I think I shall prize light and good w better than ever I did in all my life. Then said t guide, We shall be out by-and-by.

So on they went, and Joseph said, Cannot we see the end of this valley as yet? Then said the gui Look to your feet, for we shall presently be among t snares. So they looked to their feet, and went on; b they were troubled much with the snares. Now, wh they were come among the snares, they espied a m cast into the ditch on the left hand, with his flesh rent and torn. Then said the gui That is one Heedless, that was a-go this way: he has lain there a great whi There was one Take-heed with him wh he was taken and slain, but he escaped their han You cannot imagine how many are killed hereabou and yet men are so foolishly venturous as to set o lightly on pilgrimage, and to come without a gui Poor Christian! it was a wonder that he here escap But he was beloved of his God: also, he had a gu heart of his own, or else he could never have done it

Heedless is slain, and Take-heed preserved.

Now they drew towards the end of the way; and ju where Christian had seen the cave wh he went by, out thence came forth Ma a giant. This Maul did use to spoil you pilgrims with sophistry; and he called Great-heart his name, and said unto him, How many times ha you been forbidden to do these thing Then said Mr. Great-heart, What thing What things! quoth the giant, you kn what things; but I will put an end to your trade. pray, said Mr. Great-heart, before we fall to it, undertand wherefore we must fight. (Now the

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Maul, a giant.

He quarrels with Great-heart.

and children stood trembling, and knew not what to
do.) Quoth the giant, You rob the country, and rob it
with the worst of thefts. These are but generals, said
Mr. Great-heart; come to particulars, man.

God's ministers counted as kidnappers.

Then said the giant, Thou practisest the craft of a
kidnapper; thou gatherest up women
and children, and carriest them into a
strange country, to the weakening of my
master's kingdom. But now Great-heart
replied, I am a servant of the God of heaven; my busi-
ess is to persuade sinners to repentance. I am com-
anded to do my endeavour to turn men,
women, and children, "from darkness
to light, and from the power of Satan
to God;" and if this indeed be the
ground of thy quarrel, let us fall to it as soon as thou wilt.

The giant and Mr. Great-heart must fight.

Then the giant came up, and Mr. Great-heart went to
him; and, as he went, he drew his sword; but the
giant had a club. So, without more ado, they fell to
fight at the first blow the giant struck Mr. Great-
down upon one of his knees. With
the women and children cried out.

Weak folk's prayers do sometimes help strong folk's cries.

Great-heart, recovering himself,
put him in full lusty manner, and
the giant a wound in his arm. Thus
it for the space of an hour, to that height of
that the breath came out of the giant's nostrils as
doth out of a boiling caldron.

The giant struck down.

They sat down to rest them, but Mr. Great-
took himself to prayer; also the women and
did nothing but sigh and cry all the time that
did last.

They had rested them and taken breath, they
to it again; and Mr. Great-
with a full blow, fetched the giant
to the ground. Nay, hold, and let
quoth he. So Mr. Great-heart fairly let

Mr. Great-heart seeing that, runs to him in the full heat of his spirit, and pierceth him under the fifth rib.

He is slain, and his head disposed of.

With that the giant began to faint, and could hold up his club no longer. Then Mr. Great-heart seconded his blow, and smote the head of the giant from his shoulders. Then the women and children rejoiced, and Mr. Great-heart also praised God for the deliverance he had wrought.

When this was done, they amongst them erected a pillar, and fastened the giant's head thereon, and wrote under it, in letters that passengers might read:

He that did wear this head was one
That pilgrims did misuse;
He stopped their way, he spared none,
But did them all abuse:

[illegible] last. (2 Cor. iv.)

Chr. But was you not afraid, good sir, when you saw him come out with his club?

Great. It is my duty, said he, to mistrust my own ability, that I may have reliance on Him that is stronger that all.

Discourse of the fight.

Chr. But what did you think when he fetched you down to the ground at the first blow?

Great. Why, I thought, quoth he, that so my Master himself was served, and yet he it was that conquered at the last.

Matt. When you all have thought what you please, I think God has been wonderful good unto us, both in bringing us out of this valley and in delivering us out of the hand of this enemy; for my part, I see no reason why we should distrust our God any more, since he has now, and in such a place as this, given us such testimony of his love as this.

Matthew here admires goodness.

Then they got up and went forward. Now a little

before them stood an oak; and under it, when came to it, they found an old pilg fast asleep. They knew that he w pilgrim by his clothes, and his s and his girdle.

Old Honest asleep under an oak.

So the guide, Mr. Great-heart, awaked him; and old gentleman, as he lifted up his eyes, cried What's the matter? Who are you? and what is y business here?

Great. Come, man, be not so hot; here are none friends. Yet the old man gets up, stands upon his guard, and will kno them what they were. Then said guide, My name is Great-heart: I am guide of these pilgrims, which are g to the Celestial Country.

One saint sometimes takes another for his enemy.

Hon. Then said Mr. Honest, I cry you mercy feared that you had been of the comp of those that some time ago did Little-faith of his money; but no look better about me, I perceive you are hone people.

Talk between Great-heart and he.

Great. Why, what would, or could you have don have helped yourself, if we indeed had been of t company?

Hon. Done! why, I would have fought as lon breath had been in me; and had I so done, I am you could never have given me the worst on it; f Christian can never be overcome unless he should y of himself.

Great. Well said, father Honest, quoth the gu for by this I know thou art a cock of the right kind thou hast said the truth.

Hon. And by this, also, I know that thou kno what true pilgrimage is; for all others do think we are the easiest overcome of any.

Great. Well, now we are so happily met, pra

crave your name, and the name of the place you came from.

Hon. My name I cannot: but I came from the town of Stupidity; it lieth about four degrees beyond the City of Destruction.

Whence Mr. Honest came.

Great. Oh! are you that countryman? Then I deem I have half a guess of you: your name is Old Honesty, is it not?

Hon. So the old gentleman blushed, and said, Not Honesty in the abstract: but Honest is my name; and I wish that my nature shall agree to what I am called. But, sir, said the old gentleman, how could you guess that I am such a man, since I came from such a place?

Great. I had heard of you before, by my Master; for he knows all things that are done on the earth: but I have often wondered that any should come from your place, for your town is worse than is the City of Destruction itself.

Stupified ones are worse than those merely carnal.

Hon. Yes; we lie more off from the sun, and so are more cold and senseless; but was a man in a mountain of ice, yet if the Sun of Righteousness will arise upon him, his frozen heart shall feel a thaw; and thus it has been with me.

Great. I believe it, father Honest, I believe it; for I know the thing is true.

Then the old gentleman saluted all the pilgrims with the holy kiss of charity, and asked them of their names, and how they had fared since they set out on their pilgrimage.

Mr. Then said Christiana, My name, I suppose, you have heard of: good Christian was my husband, and these four were his children.

Old Honest and Christiana talk.

But can you think how the old gentleman was taken, when she told him who she was! He leapped, he smiled, and blessed them with a thousand good wishes, saying:

Hon. I have heard much of your husband, and of his travels and wars, which he underwent in his days. Be it spoken to your comfort, the name of your husband rings over all these parts of the world; his faith, his courage, his enduring, and his sincerity under all, has made his name famous.

He also talks with the boys.

Then he turned him to the boys, and asked of them their names, which they told him. And then said he unto them: Matthew, be thou like Matthew the publican, not in vice, but in virtue (Matt. x. 3). Samuel, said he, be thou like Samuel the prophet, a man of faith and prayer (Ps. xcix. 6). Joseph, said he, be thou like Joseph in Potiphar's house, chaste, and one that flies from temptation (Gen. xxxix.). And James, be thou like James the Just, and like James the brother of our Lord (Acts i. 13, 14). Then they told him of Mercy, and how she had left her own town and her kindred to come along with Christiana and with her sons. At that the old honest man said, Mercy, is thy name? by mercy shalt thou be sustained, and carried through all those difficulties that shall assault thee in thy way, till thou shalt come thither where thou shalt look the Fountain of Mercy in the face with comfort.

Old Mr. Honest's blessing on them.

He blesseth Mercy.

All this while the guide, Mr. Great-heart, was very much pleased, and smiled upon his companion.

Talk of one Fearing.

Now, as they walked along together, the guide asked the old gentleman if he did not know one Mr. Fearing, that came on pilgrimage out of his parts.

Hon. Yes, very well, said he. He was a man that had the root of the matter in him; but he was one of the most troublesome pilgrims that ever I met with in all my days.

Great. I perceive you knew him; for you have given a very right character of him.

Hon. Then you knew him to be a troublesom
Great. I did so; but I could very well bear
men of my calling are oftentimes intrusted wi
conduct of such as he was.

Hon. Well, then, pray let us hear a little o
and how he managed himself under your conduct

Great. Why, he was always afraid that
he should come short of whither he had
a desire to go. Everything frightened
him that he heard anybody speak of, that had bu
least appearance of opposition in it. I hear tha
lay roaring at the Slough of Despond for
above a month together; nor durst he,
for all he saw several go over before
him, venture, though they, many of them, offered
lend him their hand. He would not go back
neither. The Celestial City, he said,
he came not to it

that he was not worthy. For, for all he got
to the gate, yet many of them went in
There the poor man would stand shaking-
ing; I dare say it would have pitied one's h
seen him. Nor would he go back again.
took the hammer that hanged on the gate
and gave a small rap or two; then one op
but he shrank back as before. He that ope
out after him, and said, Thou trembling
wantest thou? With that he fell down to
He that spoke to him wondered to see him
he said to him, Peace be to thee; up, for
open the door to thee; come in, for thou
With that he got up, and went in trembling
he was in, he was ashamed to show his
after he had been entertained there a w
know how the manner is, he was bid go on
also told the way he should take. So he
came to our house. But as
himself at the gate, so he did
ter the Interpreter's door. F
about in the cold a good while, before he w
ture to call; yet he would not go back,—an
were long and cold then. Nay, he had a ne
sity in his bosom to my Master to recei
grant him the comfort of his house, and a
him a stout and valiant conductor, beca
himself so chicken-hearted a man; and
that, he was afraid to call at the door. S
and down thereabouts, till, poor man, he
starved; yea, so great was his dejection,
he saw several others, for knocking, get in,
afraid to venture. At last, I think, I looke
window, and perceiving a man to be up
about the door, I went out to him, and a
was. But, poor man, the water stood in
perceived what he wanted. I went, th

His behaviour at the Interpreter's door.

told it in the house, and we showed the thing to our Lord: so he sent me out again, to entreat him to come in; but I dare say, I had hard work to do it. At last he came in; and I will say that for my Lord, he carried it wonderful lovingly to him. There were but few good bits at the table, but some of it was laid upon his trencher. Then he presented the note; and my Lord looked thereon, and said his desire should be granted. So, when he had been there a good while, he seemed to get some heart, and to be a little more comfortable. For my Master, you must know, is one of very tender bowels, especially to them that are afraid; wherefore he carried it so towards him as might tend most to his encouragement. Well, when he had had a sight of the things of the place, and was ready to take his journey to go to the city, my Lord, as he did to Christian before, gave him a bottle of spirits, and some comfortable things to eat. Thus we set forward, and I went before him; but the man was but of few words, only he would sigh aloud.

How he was entertained there.

He is a little encouraged at the Interpreter's house.

When we were come to where the three fellows were hanged, he said he doubted that that would be his end also. Only he seemed glad when he saw the Cross and the sepulchre. There, I confess, he desired to stay a little to look, and he seemed a while after to be a little cheery. When he came at the Hill Difficulty, he made no stick at it, nor did he much fear the lions: for you must know that his trouble was not about such things as these; his fear was about his acceptance at last. For *I got him in at the house Beautiful, I* [illegible] *before he was willing.* Also, when [illegible] in, I brought him acquainted [illegible] the damsels that were of the place; but he was

He was greatly afraid when he saw the gibbet; cheery when he saw the Cross.

Dumpish at the house Beautiful.

ashamed to make himself much for company. He desired much to be alone; yet he always loved good talk, and often would get behind the screen to hear it. He also loved much to see ancient things, and to be pondering them in his mind. He told me afterwards that he loved to be in those two houses from which he came last, to wit, at the gate, and that of the Interpreter, but that he durst not be so bold to ask.

He went down into, and was very pleasant in, the Valley of Humiliation.

When he went also from the house Beautiful, down the hill, into the Valley of Humiliation, he went down as well as ever I saw man in my life; for he cared not how mean he was, so he might be happy at last. Yea, I think there was a kind of sympathy betwixt that valley and him; for I never saw him better in all his pilgrimage than when he was in that valley.

Here he would lie down, embrace the ground, and kiss the very flowers that grew in this valley (Lam. iii. 27–29). He would now be up every morning by break of day, tracing and walking to and fro in this valley.

Much perplexed in the Valley of the Shadow of Death.

But when he was come to the entrance of the Valley of the Shadow of Death, I thought I should have lost my man: not for that he had any inclination to go back,—that he always abhorred; but he was ready to die for fear. Oh, the hobgoblins will have me! the hobgoblins will have me! cried he; and I could not beat him out on it. He made such a noise and such an outcry here, that, had they but heard him, it was enough to encourage them to come and fall upon us.

But this I took very great notice of, that this valley was as quiet when he went through it as ever I knew it before or since. I suppose those enemies here had now a special check from our Lord, and a command not meddle until Mr. Fearing was passed over it.

It would be too tedious to tell you of all: we will, therefore, only mention a passage or two more. When he was come at Vanity Fair, I thought he would have fought with all the men in the fair. I feared there we should both have been knocked on the head, so hot was he against their foolaries. Upon the Enchanted Ground he was also very wakeful. But when he was come at the river where was no bridge, there again he was in a heavy case. Now, now, he said, he should be drowned for ever, and so never see that face with comfort that he had come so many miles to behold.

His behaviour at Vanity Fair.

And here, also, I took notice of what was very remarkable;—the water of that river was lower at that time than ever I saw it in all my life. So he went over at last, not much above wet-shod. When he was going up to the gate, Mr. Great-heart began to take his leave of him, and to wish him a good reception above. So he said, I shall, I shall. Then parted we asunder, and I saw him no more.

His boldness at last.

Hon. Then, it seems, he was well at last?

Great. Yes, yes; I never had doubt about him. He was a man of a choice spirit, only he was always kept very low, and that made his life so burdensome to himself, and so troublesome to others (Ps. lxxxviii.). He was, above many, tender of sin. He was so afraid of doing injuries to others, that he often would deny himself of that which was lawful, because he would not offend (Rom. xiv. 21; 1 Cor. viii. 13).

Hon. But what should be the reason that such a good man should be all his days so much in the dark?

Great. There are two sorts of reasons for it. One is, the wise God will have it so: some must *pipe*, and some must weep (Matt. xi. 16, 17). Now Mr. Fearing was one that *played* upon this bass. He and his fellows sound t'

Reasons why Good men are so in the dark

sackbut, whose notes are more doleful than the notes of other music are; though, indeed, some say the bass is the ground of music. And, for my part, I care not at all for that profession that begins not in heaviness of mind. The first string that the musician usually touches is the bass, when he intends to put all in tune. God also plays upon this string first, when he sets the soul in tune for himself. Only here was the imperfection of Mr. Fearing,—he could play upon no other music but this, till towards his latter end.

I make bold to talk thus metaphorically, for the ripening of the wits of young readers; and because in the Book of the Revelation the saved are compared to a company of musicians that play upon their trumpets and harps, and sing their songs before the throne (Rev. v. 8, 9; xiv. 2, 3).

Hon. He was a very zealous man, as one may see by what relation you have given of him. Difficulties, lions, or Vanity Fair, he feared not at all; it was only sin, death, and hell, that was to him a terror, because he had some doubts about his interest in that celestial country.

A close about him.

Great. You say right; those were the things that were his troublers: and they, as you have well observed, arose from the weakness of his mind thereabout, not from weakness of spirit as to the practical part of a pilgrim's life. I dare believe that, as the proverb is, he could have bit a firebrand, had it stood in his way; but the things with which he was oppressed no man ever yet could shake off with ease.

Christiana's sentence.

Chr. Then said Christiana, This relation of Mr. Fearing has done me good. I thought nobody had been like me. But I see there was some semblance betwixt this good man and I; only we differed in two things: his troubles were so great, that they brake out; but mine I kept

within. His, also, lay so hard upon him, they made him that he could not knock at the houses provided for entertainment; but my trouble was always such as made me knock the louder.

Mercy's sentence.

Mer. If I might also speak my heart, I must say that something of him has also dwelt in me. For I have ever been more afraid of the lake, and the loss of a place in Paradise, than I have been of the loss of other things. Oh, thought I, may I have the happiness to have a habitation there! It is enough, though I part with all the world to win it.

Matthew's sentence.

Matt. Then said Matthew, Fear was one thing that made me think that I was far from having that within me that accompanies salvation. But if it was so with such a good man as he, why may it not also go well with me?

James's sentence.

James. No fears, no grace, said James. Though there is not always grace where there is the fear of hell, yet to be sure there is no grace where there is no fear of God.

Great. Well said, James, thou hast hit the mark. For the fear of God is the beginning of wisdom; and, to be sure, they that want the beginning have neither middle nor end. But we will here conclude our discourse of Mr. Fearing, after we have sent after him this farewell:

Their farewell about him.

Well, Master Fearing, thou didst fear
Thy God, and wast afraid
Of doing anything, while here,
That would have thee betrayed.
And didst thou fear the lake and pit?
Would others did so too!
For, as for them that want thy wit,
They do themselves undo.

Now I saw that they still went on in their talk. For

after Mr. Great-heart had made an end ing, Mr. Honest began t

Of Mr. Self-will.

another; but his name wa

He pretended himself to said Mr. Honest; but I persuade myself in at the gate that stands at the head of t

Great. Had you ever any talk with him

Hon. Yes, more than once or twice; b

Old Honest had talked with him.

always be like himself, self neither cared for man, nor ar yet example: what his min him to do, that he would do, and nothing e be got to.

Great. Pray, what principles did he hold pose you can tell.

Hon. He held, that a man might follow

Self-will's opinions.

as well as the virtues of the and that if he did both, he certainly saved.

Great. How! If he had said, It is possibl best to be guilty of the vices, as well as to p the virtues of pilgrims, he could not much ha blamed; for, indeed, we are exempted from absolutely, but on condition that we watch an But this, I perceive, is not the thing; but, if I stand you right, your meaning is, that he was opinion, that it was allowable so to be.

Hon. Ay, ay, so I mean; and so he believe practised.

Great. But what ground had he for his so sayin

Hon. Why, he said he had the Scripture fo warrant.

Great. Pr'ythee, Mr. Honest, present us with a particulars.

Hon. So I will. He said, to have to do with men's wives had been practised by David, Ge loved; and therefore he could do it. He said

more women than one, was a thing that Solomon practised; and therefore he could do it. He said, that Sarah and the godly midwives of Egypt lied, and so did saved Rahab; and therefore he could do it. He said, that the disciples went at the bidding of their Master, and took away the owner's ass; and therefore he could do so too. He said, that Jacob got the inheritance of his father in a way of guile and dissimulation; and therefore he could do so too.

Great. Highly base indeed! And you are sure he was of this opinion?

Hon. I have heard him plead for it, bring Scripture for it, bring argument for it, &c.

Great. An opinion that is not fit to be with any allowance in the world.

Hon. You must understand me rightly. He did not say that any man might do this; but that those that had the virtues of those that did such things, might also do the same.

Great. But what more false than such a conclusion? For this is as much as to say, that because good men heretofore have sinned of infirmity, therefore he had allowance to do it of a presumptuous mind; or if, because a child by the blast of the wind, or for that it stumbled at a stone, fell down and defiled itself in mire, therefore he might wilfully lie down and wallow like a boar therein. Who could have thought that any one could so far have been blinded by the power of lust! But what is written must be true;—they "stumble at the word, being disobedient; whereunto also they were appointed" (1 Pet. ii. 8).—His supposing that such may have the godly men's virtues, who addict themselves to their vices, is also a delusion as strong as *the other.* It is just as if the dog should say, I have, *or may have,* the qualities of the child, because I lick *up its stinking* excrements. To eat up the sin of God's *people* (*Hos.* iv. 8) is no sign of one that is possessed

with their virtues. Nor can I believe *that one* of this opinion can at present have faith or love *in* But I know you have made some strong *objec* against him; pr'ythee what can he say for *himself?*

Hon. Why, he says, To do this by way of opin seems abundance more honest than to do it and hold contrary to it in opinion.

Great. A very wicked answer. For though to loose the bridle to lusts, while our opinions are agai such things, is bad; yet to sin, and plead a tolerati so to do, is worse: the one stumbles beholders ac dentally, the other pleads them into the snare.

Hon. There are many of this man's mind, that ha not this man's mouth; and that makes going on p grimage of so little esteem as it is.

Great. You have said the truth, and it is to be mented; but he that feareth the King of Paradise sh come out of them all.

Chr. There are strange opinions in the world. know one that said, it was time enough to repent wh they come to die.

Great. Such are not over-wise. That man wou have been loath, might he have had a week to r twenty miles in for his life, to have deferred th journey to the last hour of that week.

Hon. You say right; and yet the generality of the that count themselves pilgrims do indeed do thus. am, as you see, an old man, and have been a travel in this road many a day; and I have taken notice many things.—I have seen some that have set out if they would drive all the world afore them, who have, in few days, died as they in the wilderness, a *so never* got sight of the promised land.—I have se *some that* have promised nothing at first setting out *be pilgrims*, and that, one would have thought, e *not have* lived a day, that have yet proved very *pilgrims*.—I have seen some who have run hast

ward, that again have, after a little time, run as fast just back again.—I have seen some who have spoken very well of a pilgrim's life at first, that, after a while, have spoken as much against it.—I have heard some, when they first set out for Paradise, say positively there is such a place, who, when they have been almost there, have come back again, and said there is none.—I have heard some vaunt what they would do, in case they should be opposed, that have, even at a false alarm, fled faith, the pilgrim's way, and all.

Fresh news of trouble.

Now, as they were thus on their way, there came one running to meet them, and said, Gentlemen, and you of the weaker sort, if you love life, shift for yourselves, for the robbers are before you.

Great. Then said Mr. Great-heart, They be the three that set upon Little-faith heretofore. Well, said he, we are ready for them: so they went on their way. Now they looked at every turning when they should have met with the villains; but whether they heard of Mr. Great-heart, or whether they had some other game, they came not up to the pilgrims.

Part I., p. 161.

Great-heart's resolution.

Christiana then wished for an inn for herself and her children, because they were weary. Then said Mr. Honest, There is one a little before us, where a very honourable disciple, one Gaius, dwells (Rom. xvi. 23). So they all concluded to turn in thither; and the rather, because the old gentleman gave him so good a report. So when they came to the door, they went in, not knocking, for folks used not to knock at the door of an inn. Then they called for the master of the *house*, and he came to them. So they asked if they *might lie* there that night.

Christiana wisheth for an inn.

Gaius.

They enter into his house.

Gaius. Yes, gentlemen, if ye be true men, for my

for none but pilgrims. Then was Christiana
er. Mercy, and the boys the more glad, fo
— that the innkeeper was a lover of pilgrim
So they called for rooms, and he showed
for Christiana and her children and Mercy
ıer for Mr. Great-heart and the old gentle

Then said Mr. Great-heart, Good Gaius, wha
for supper? for these pilgrims have come far
d are weary.

It is late, said Gaius, so we cannot conveni-
ut to seek food; but such as we have you
elcome to, if that will content.

We will be content with what thou hast in
e; forasmuch as I have proved thee, thou art
stitute of that which is convenient.

he went down and spake to the cook, whose
ok. name was Taste-that-which-is-good, to
get ready supper for so many pilgrims.
ıe, he comes up again, saying, Come, my good
you are welcome to me, and I am glad that I
house to entertain you; and while supper is
eady, if you please, let us entertain one another
ıe good discourse. So they all said, Content.

Then said Gaius, Whose wife is this aged
veen matron? and whose daughter is this
his young damsel?

Great. The woman is the wife of one
ı, a pilgrim of former times; and these are his
dren. The maid is one of her acquaintance,
is. one that she hath persuaded to come
with her on pilgrimage. The boys take
their father, and covet to tread in his steps;
ıey do but see any place where the old pilgrim
, or any print of his foot, it ministereth joy
ıearts, and they covet to lie or tread in the

Gaius. Then said Gaius, Is this Christian's wife, and are these Christian's children? I knew your husband's father, yea, also his father's father. Many have been good of this stock; their ancestors dwelt first at Antioch (Acts xi. 26). Christian's progenitors (I suppose you have heard your husband talk of them) were very worthy men. They have, above any that I know, showed themselves men of great virtue and courage for the Lord of pilgrims, his ways, and them that loved him. I have heard of many of your husband's relations that have stood all trials for the sake of the truth. Stephen, that was one of the first of the family from whence your husband sprang, was knocked on the head with stones (Acts vii. 59, 60). James, another of this generation, was slain with the edge of the sword (Acts xii. 2). To say nothing of Paul and Peter, men anciently of the family from whence your husband came, there was Ignatius, who was cast to the lions; Romanus, whose flesh was cut by pieces from his bones; and Polycarp, that played the man in the fire. There was he that was hanged up in a basket in the sun, for the wasps to eat; and he whom they put into a sack, and cast him into the sea to be drowned. It would be utterly impossible to count up all of that family who have suffered injuries and death for the love of a pilgrim's life. Nor can I but be glad to see that thy husband has left behind him four such boys as these. I hope they will bear up their father's name, and tread in their father's steps, and come to their father's end.

Of Christian's ancestors.

Great. Indeed, sir, they are likely lads; they seem to choose heartily their father's ways.

Gaius. That is it that I said. Wherefore Christian's family is like still to spread abroad upon *the face of* the ground, and yet to be *numerous* upon the face of the earth; *wherefore* let Christiana look out some damsels for her

Advice to Christiana about her boys.

sons, to whom they may be betrothed, &c., t
name of their father, and the house of his prog
may never be forgotten in the world.

Hon. It is a pity this family should fall,
extinct.

Gaius. Fall it cannot, but be diminished it m
let Christiana take my advice, and that is the
uphold it. And, Christiana, said this inn-keep
glad to see thee and thy friend Mercy togethe
lovely couple. And may I advise, take Merc
nearer relation to thee: if she will, let her be
Matthew, thy eldest son. It is the way to prese
a posterity in the earth. So thi
was concluded, and in process
they were married; but more
hereafter.

Mercy and Matthew marry.

Gaius also proceeded, and said, I will now s
the behalf of women, to take away their reproa
as death and the curse came into the world by a
(Gen. iii.), so also did life and health. "God se
his Son, made of a woman" (Gal. iv. 4). Yea,
how much those that came a
abhor the act of the mother, thi
the Old Testament, coveted chil
happily this or that woman migh
mother of the Saviour of the world.—I will sa
that when the Saviour was come, women rej
him before either man or angel (Luke i.). I r
that ever any man gave unto Christ so much
groat; but the women followed him, and "mi
to him of their substance" (Luke viii. 2, 3).
woman that washed his feet with tears (Luke vii
and a woman that anointed his body to the burie
xi. 2, xii. 3). They were women that wept w
was going to the cross (Luke xxiii. 27); and
that followed him from the cross (Matt. xxv
Luke xxiii. 55), and that sat by his sepulch

Why women of old so much desired children.

board, when compared with the feast *chers.*
that our Lord will make for us when we come to his house.

So supper came up. And first a heave-shoulder and a wave-breast were set on the table before them (Lev. vii. 32–34, x. 14, 15); to show that they must begin their meal with praise and prayer to God (Ps. xxv. 1; Heb. xiii. 15). The heave-shoulder David lifted up his heart to God with; and with the wave-breast, where his heart lay, with that he used to lean upon his harp when he played. These two dishes were very fresh and good, and they all ate heartily well thereof.

The next they brought up was a bottle of wine, red as blood (Deut. xxxii. 14). So Gaius said to them, Drink freely; this is the juice of the true vine, that makes glad the heart of God and man (Judges ix. 13; John xv. 5). So they drank and were merry.

The next was a dish of milk wel
Gaius said, Let the boys
A dish of milk. they may grow thereby
Then they brought up
of butter and honey. Then said Gai
this; for this is good t
Of honey and butter. strengthen your judgm
standings. This was
when he was a child: "Butter and ho
that he may know how to refuse the
the good" (Isa. vii. 15).

Then they brought them up a
and they were very g
A dish of apples. Then said Matthew, Ma
since they were such
which the serpent beguiled our first m
Then said Gaius:

> Apples were they with which we were
> Yet sin, not apples, hath our souls de
> Apples forbid, if eat, corrupt the bloo
> To eat such, when commanded, does
> Drink of his flagons, then, thou chur
> And eat his apples, who are sick of lo

Then said Matthew, I made the sc
a while since was sick with the eating
Gaius. Forbidden fruit will make y
what our Lord has tolerated.

While they were thus talking, they
with another dish, and
A dish of nuts. nuts (Song vi. 11). Th
the table, Nuts spoil tender teeth, esp
of children: which when Gaius heard,

> Hard texts are nuts (I will not call th
> Whose she is do keep their kernels fr
> Ope then the shells, and you shall
> They her are brought for you to

Then were they very merry, and sat at the table a long time, talking of many things. Then said the old gentleman, My good landlord, while we are cracking your nuts, if you please, do you open this riddle:

A riddle put forth by Old Honest.

A man there was, though some did count him mad,
The more he cast away, the more he had.

Then they all gave good heed, wondering what good Gaius would say; so he sat still a while, and then thus replied:

Gaius opens it.

He that bestows his goods upon the poor,
Shall have as much again, and ten times more.

Then said Joseph, I dare say, sir, I did not think you could have found it out.

Joseph wonders.

Oh! said Gaius, I have been trained up in this way a great while; nothing teaches like experience. I have learned of my Lord to be kind, and I have found by experience that I have gained thereby. "There is that scattereth, and yet

A riddle.

He that will kill, must first be overcome
Who live abroad would, first must die at

Ha! said Mr. Honest, it is a hard one; hard
pound, and harder to practise. But come, la
said he, I will, if you please, leave my part to y
you expound it, and I will hear what you say.

No, said Gaius, it was put to you, and it is e
you should answer it.

Then said the old gentleman:

The riddle opened.

He first by grace must conquered be,
That sin would mortify:
And who that he lives wou'd convince
Unto himself must die.

It is right, said Gaius; good doctrine and exp
teaches this. For, first, until grace displays its
overcomes the soul with its glory, it is altogeth
out heart to oppose sin. Besides, if sin is
cords, by which the soul lies bound, how sh
make resistance, before it is loosed from that ini
Secondly, Nor will any, that knows either re
grace, believe that such a man can be a livin

ment of grace that is a slave to his own corruptions. And now it comes in my mind, I will tell you a story worth the hearing. There were two men that went on pilgrimage; the one began when he was young, the other when he was old. The young man had strong corruptions to grapple with; the old man's were decayed with the decays of nature. The young man trod his steps as even as did the old one, and was every way as light as he. Who now, or which of them, had their graces shining clearest, since both seemed to be alike?

A question worth the minding.

Hon. The young man's, doubtless. For that which heads it against the greatest opposition, gives best demonstration that it is strongest; especially when it also holdeth pace with that that meets not with half so much; as, to be sure, old age does not. Besides, I have observed that old men have blessed themselves with this mistake, namely, taking the decays of nature for a gracious conquest over corruptions, and so have been apt to beguile themselves. Indeed, old men that are gracious are best able to give advice to them that are young, because they have seen most of the emptiness of things. But yet, for an old and a young [man] to set out both together, the young one has the advantage of the fairest discovery of a work of grace within him, though the old man's corruptions are naturally the weakest.—Thus they sat talking till break of day.

A comparison.

A mistake.

Now, when the family was up, Christiana bid her son James that he read a chapter; so he read the 53rd of Isaiah. When he had done, Mr. Honest asked why it was said that the Saviour was to come "out of a dry ground;" and also, that "he had no form nor comeliness in him."

Another question.

Great. Then said Mr. Great-heart, To the first, I answer, Because the church of the Jews, of which

mon stone.

Well, said Gaius, now you are here, and si
know, Mr. Great-heart is good at his weapon
please, after we have refreshed ourselves,
walk into the fields, to see if we can do a
About a mile from hence there is one Sla
giant, that does much annoy the King's hi
these parts; and I know whereabout his haun
is master of a number of thieves: it would
we could clear these parts of him.

So they consented and went; Mr. Great-h
his sword, helmet, and shield; and the rest wi
and staves.

When they came to the place where he
found him with one Feeble-mind in his hand
his servants had brought unto
ing taken him in the way.
giant was rifling him, with a
after that to pick his bones; f
of the nature of flesh-eaters.

Giant Slay-good found with one Feeble-mind in his hand.

Well, so soon as he saw Mr. Great-heart
friends at the mouth of his cave, with their
he demanded what they wanted.

Great. We want thee; for we are come t
the quarrel of the many that thou hast sla
pilgrims, when thou hast dragged them
King's highway; wherefore come out of th
he armed himself and came out; and to

SLAY-GOOD AND FEEBLE-MIND.

went, and fought for above an hour, and th
still to take wind.

Slay. Then said the giant, Why are you he
ground?

Great. To revenge the blood of pilgrims,
told thee before. So they went to it again,
giant made Mr. Great-heart give back: but

How Feeble-mind came to be a pilgrim.

as you see; and, because
usually once a day knock a
thought I should never be w
so I betook myself to a pilgrim's life, a
velled hither from the town of Uncertain,
my father were born. I am a man of no
all of body, nor yet of mind; but would,
though I can but crawl, spend my life in t
way. When I came at the gate that is at
the way, the Lord of that place did entertai
neither objected he against my weakly lookin
my feeble mind; but gave me such thing
necessary for my journey, and bid me hope
When I came to the house of the Inter
ceived much kindness there; and becau
Difficulty was judged too hard for me, I w
that by one of his servants. Indeed, I
much relief from pilgrims, though none
to go so softly as I am forced to do; yet
came on, they bid me be of good cheer, a
it was the will of their Lord that comfor
given to the feeble-minded, and so went o
pace (1 Thess. v. 14). When I was come u
Lane, then this giant met with me, and bid
for an encounter; but, alas! feeble one t
had more need of a cordial. So he came
me. I conceited he should not kill me. A

Mark this!

got me into his den, since
with him willingly, I believ
come out alive again; for I have heard that
grim that is taken captive by violent hands
heart-whole towards his Master, is, by the
vidence, to die by the hand of the enem
looked to be, and robbed to be sure I

as you see, escaped with life; for the which I thank my King as author, and you as the means. Other brunts I also look for; but this I have resolved on, to wit, to run when I can, to go when I cannot run, and to creep when I cannot go. As to the main, I thank Him that loves me, I am fixed. My way is before me, my mind is beyond the river that has no bridge, though I am, as you see, but of a feeble mind.

Mark this!

Hon. Then said old Mr. Honest, Have you not, some time ago, been acquainted with one Mr. Fearing, a pilgrim?

Feeble. Acquainted with him! yes; he came from the town of Stupidity, which lieth four degrees to the northward of the City of Destruction, and as many off of where I was born; yet we were well acquainted, for indeed he was my uncle, my father's brother. He and I have been much of a temper. He was a little shorter than I, but yet we were much of a complexion.

Mr. Fearing Mr. Feeble-mind's uncle.

Hon. I perceive you know him, and I am apt to believe also that you were related one to another; for you have his whitely look, a cast like his with your eye, and your speech is much alike.

Feeble-mind has some of Mr. Fearing's features.

Feeble. Most have said so that have known us both; and, besides, what I have read in him, I have for the most part found in myself.

Gaius. Come, sir, said good Gaius, be of good cheer; you are welcome to me, and to my house; and what thou hast a mind to, call for freely; and what thou wouldest have my servants to do for thee, they will do it with a ready mind.

Gaius comforts him.

Then said Mr. Feeble-mind, This is unexpected favour, and as the sun shining out of a very dark cloud. Did Giant Slay-good intend me this favour when he stopped me, and resolved to let me go no further? Did he in-

Notice to be taken of Providence.

DEATH OF NOT-RIGHT.

as hither, and would be my company-keeper. He was with me when Slay-good, the giant, took but he was nimble of his heels, and escaped. t seems he escaped to die, and I was taken

What, one would think, doth seek to slay outright,
Oftimes delivers from the saddest plight.
That very providence whose face is death,
Doth oftimes to the lowly life bequeath.
I taken was, he did escape and flee;
Hands crossed gives death to him and life to me.

Now, about this time, Matthew and Mercy were
rried; also Gaius gave his daughter Phebe to James,

A WEDDING.

brother, to wife; after which time they yet
ut ten days at Gaius's house, spending their
he seasons like as pilgrims used to do.
ey were to depart, Gaius made them a feast,
ld eat and drink, and were
w the hour was come that
e gone; wherefore Mr. Great-
for a reckoning. But Gaius told him, that
it was not the custom of pilgrims to pay
tertainment. He boarded them by the
ted for his pay from the good Samaritan.
omised him, at his return, whatsoever

The pilgrims prepare to go forward.

for going behind.

His excuse for it.

see, am weak; I choose, therefore, rat
to come behind, lest, by reason of
many infirmities, I should be both a burden to my
and to you. I am, as I said, a man of a weak
feeble mind, and shall be offended
made weak at that which others
bear. I shall like no laughing; I sl
like no gay attire; I shall like no unprofitable questi
Nay, I am so weak a man as to be offended with t
which others have liberty to do. I do not yet know
the truth: I am a very ignorant Christian man. So
times if I hear some rejoice in the Lord, it troubles
because I cannot do so too. It is with me as it is w
a weak man among the strong, or as with a sick m
among the healthy, or as a lamp despised ("He tha
ready to slip with his feet is as a lamp despised in
thought of him that is at ease," Job xii. 5), so tha
know not what to do.

Great. But, brother, said Mr. Great-heart, in commission to "comfort the feeble-minded" and to "support the weak" (1 Thess. v. 14). You must needs go along with us: we will wait for you; we will our help (Rom. xiv.); we will deny ourselve things, both opinionative and practical, for your sake (1 Cor. viii.); we will not enter into doubtful disputations before you;—we will be made all things to you, ra you shall be left behind (1 Cor. ix. 22).

Now all this while they were at Gaius's c behold, as they were thus in the heat of their discourse, Mr. Ready-to-halt came by, with his crutches in his hand (Ps. xx and he also was going on pilgrimage.

SUITABLE COMPANIONS.

Feeble. Then said Mr. Feeble-mind to h how camest thou hither? I was but just now complaining that I had not a suitable companion, but thou art according to my wish. Welcome, welcome, good Mr. Ready-to-halt, I hope thou and I may be

behind, will

Hon. Pray, sir, now

New talk. some profitable

Great. With a good will. gone on pilgrimage before — I suppose you have heard how Christian of old did meet with

Part I., p. 81–92, 98–105. Apollyon in the Valley of Humiliation; and also what hard work he had, to go through the Valley of the Shadow of Death. Also I think you cannot but have heard how Faithful was put to it with Madam Wanton, with Adam the First, with one Discontent, and Shame; four as deceitful villains as a man can meet with upon the road.

Hon. Yes, I have heard of all this; but indeed good Faithful was hardest put to it with Shame: he was an unwearied one.

Great. Ay; for, as the pilgrim well said, he of all men had the wrong name.

Hon. But pray, sir, where was it that Christian and

Part I., p. 105. Faithful met Talkative? That also a notable one.

Great. He was a confident fool; yet many

[illegible] an put him into a wa
[illegible] him out.

Thus they went on till they came at the pla
Evangelist met with Christian and Faithful,
phesied to them of what should befall *Part*
them at Vanity Fair.

Great. Then said their guide, Hereabouts di
tian and Faithful meet with Evangelist, who pro
to them of what troubles they should meet
Vanity Fair.

Hon. Say you so? I dare say it was a hard c
that then he did read unto them.

Great. It was so; but he gave them encourag
withal. But what do we talk of them? they w
couple of lion-like men; they had set *Part I.*,
their faces like flint. Do not you re-
member how undaunted they were when they
before the judge?

Hon. Well; Faithful bravely suffered.

Great. So he did, and as brave things came on it
Hopeful, and some others, as the st[illegible]
converted by his death.

They are come within sight of Vanity.

— where they were come
town of Vanity, where
So, when they saw tha
the town, they consulte
how they should pass
and some said one thing, and some
Mr. Great-heart said, I have, as you
often been a conductor of pilgrims th
Now I am acquainted with one Mr. M
ian by nation, an old disciple, at wh
lodge (Acts xxi. 16). If you think g
will turn in there.

Content, said old Honest; Content,
Content, said Mr. Feeble-mind: and
Now you must think it was eventide
to the outside of the town; but Mr. G
the way to the old man's house. So th

They enter into one Mr. Mnason's to lodge.

and he called at the do
man within knew his t
ever he heard it; so he o
all came in. Then sai

sailing upon the seas.

Then Mr. Mnason stamped with his foot, and his daughter Grace came up. So he said unto her, Grace, go you, tell my friends, Mr. Contrite, Mr. Holy-man, Mr. Love-saint, Mr. Dare-not-lie, and Mr. Penitent, that I have a friend or two at my house that have a mind this evening to see them.

Some sent for.

So Grace went to call them, and they came; and, after salutation made, they sat down together at the table.

Then said Mr. Mnason, their landlord, My neighbours, I have, as you see, a company of strangers come to my house: they are pilgrims; they come from afar, and are going to Mount Zion. But who, quoth he, do you think this is? pointing with his finger to Christiana. It is Christiana, the wife of Christian, that famous *pilgrim*, who, with Faithful his brother were so shamefully handled in our town. At that they stood amazed, saying, We little thought to see Christiana, when Grace came to call us; wherefore this is a very com-

Persecution not so hot at Vanity Fair as formerly.

Co... Fai... I say, I think ... late, I say, I think now; ... moderate. them till now; ... lieth with a load upon them till now; ... burned him, they have been ashamed ... more. In those days we were afraid to we... but now we can show our heads. Then ... professor was odious; now, especially in ... our town (for you know our town is l... counted honourable.

Then said Mr. Contrite to them, P... with you in your pilgrimage? how ... affected towards you?

Hon. It happens to us as it happ... men;—sometimes our way is cl... sometimes up-hill, sometimes d... at a certainty. The wind is ... nor is every one a friend th...

Contr. You talk of runs; what [illegible]
withal?

Hon. Nay, ask Mr. Great-heart, our gu
can give the best account of that.

Great. We have been beset three or
already. First, Christiana and her childre
by two ruffians, that they feared would
their lives. We were beset by Giant
Giant Maul, and Giant Slay-good. Inc
rather beset the last than were beset o
thus it was: After we had been some time
of "Gaius, mine host, and of the whole cl
xvi. 23), we were minded upon a time
weapons with us, and so go and see if w
upon any of those that were enemies to
we heard that there was a notable one
Now Gaius knew his haunt better than
dwelt thereabout. So we looked, and
last we discerned the mouth of his cave
glad, and plucked up our spirits. So
to his den: and, lo, when we came

Holy. Then said Mr. Hol

Mr. Holy-man's speech.

that they ha
that go on p
unspotted lif
age, they can never hold
lives be loose, they will r
pilgrim stink.

Love. Then said Mr. Love

Mr. Love-saint's speech.

is not needful
there are mar
that rather de
to pilgrimage than strangers

Dare. Then said Mr. Dare

Mr. Dare-not-lie's speech.

neither have t
pilgrim's coura
but all awry w
goes inward and another outw
behind; there a rag, and there
ment of their Lord.

Pen. These things said Mr

s there an ornament to her profession.

And, to say the truth for Grace, Phebe, and Martha, ey were all of a very good nature, and did much good their places. They were also all of them very itful; so that Christian's name, as was said before, s like to live in the world.

While they lay here, there came a monster out of the oods, and slew many of the people of e town. It would also carry away eir children and teach them to suck its whelps.

A monster.

A STRANGE MONSTER.

w, no man in the town durst so much as face this *ster; but* all men fled when they heard the noise *s coming.*

His shape.

The monster was like unto no one beast upon the earth. Its body was like a dragon, and it had seven heads and ten horns (Rev. xvii. 3). It made great havoc of children, and yet it was governed by a woman. This monster propounded conditions to men; and such men as loved their lives more than their souls accepted of those conditions. So they came under.

His nature.

Now this Mr. Great-heart, together with those that came to visit the pilgrims at Mr. Mnason's house, entered into a covenant to go and engage this beast, if perhaps they might deliver the people of this town from the paws and mouth of this so devouring a serpent.

How he is engaged.

Then did Mr. Great-heart, Mr. Contrite, Mr. Holyman, Mr. Dare-not-lie, and Mr. Penitent, with their weapons, go forth to meet him. Now the monster was at first very rampant, and looked upon these enemies with great disdain; but they so belaboured him, being sturdy men at arms, that they made him make a retreat: so they came home to Mr. Mnason's house again.

The monster, you must know, had his certain seasons to come out in, and to make his attempts upon the children of the people of the town; also these seasons did these valiant worthies watch him in, and did still continually assault him, insomuch that in process of time he became not only wounded, but lame; also, he has not made that havoc of the townsmen's children as formerly he had done; and it is verily believed by some that this beast shall die of his wounds.

This, therefore, made Mr. Great-heart and his fellows of great fame in this town; so that many of the people that wanted their taste of things, yet had a reverent esteem and respect for them. Upon this account, therefore, it was that these pilgrims got not much hurt here. True, there were some of the beas

WOUNDED, AND LAME.

sort, that could see no more than a mole, nor understand more than a beast; these had no reverence for these men, nor took they notice of their valour or adventures.

Well, the time grew on that the pilgrims must go on their way; wherefore they prepared for their journey. They sent for their friends; they conferred with them; they had some time set apart, therein to commit each other to the protection of their Prince. There were, again, that brought of such things as they had, that were fit for the weak and the strong, for the women and the men, and so laded them with such things as were necessary (Acts xxviii. 10). Then they set forward on their way; and their friends accompanying them so far as was convenient, they again committed each other to the protection of their King, and parted.

They, therefore, that were of the pilgrims' company *went on*, and Mr. Great-heart went before them. Now *the women* and children being weakly, they were forced *to go as they* could bear; by this means Mr. Ready-

halt and Mr. Feeble-mind had more to sympathize with their condition.

When they were gone from the townsmen, and when their friends had bid them farewell, they quickly came to the place where Faithful was put to death. There, therefore, they made a stand, and thanked Him that had enabled him to bear his cross so well; and the rather because they now found that they had a benefit by such a manly suffering as his was.

Part I., p. 131.

They went on, therefore, after this, a good way further, talking of Christian and Faithful, and how Hopeful joined himself to Christian after that Faithful was dead.

Part I., p. 132.

Now they were come up with the Hill Lucre, where the silver mine was, which took Demas off from his pilgrimage, and into which, as some think, By-ends fell and perished; wherefore they considered that. But when they were come to the old monument that stood over against the Hill Lucre, to wit, to the Pillar of Salt, that stood also within view of Sodom and its stinking lake, they marvelled, as did Christian before, that men of that knowledge and ripeness of wit as they were should be so blinded as to turn aside here. Only they considered again, that nature is not affected with the harms that others have met with, especially if that thing upon which they look has an attracting virtue upon the foolish eye.

Part I., p. 140.

I saw now that they went on till they came at the river that was on this side of the Delectable Mountains:—to the river where the fine trees grow on both sides, and whose leaves, if taken inwardly, are good against surfeits; where the meadows are green all the year long; and where they might lie down safely (Ps. xxiii.)

Part I., p. 145.

By this river side, in the meadow, there were cote

and folds for sheep, a house built for the nourishing and bringing up of those lambs, the babes of those women that go on pilgrimage. Also there was here one that was intrusted with them, who could have compassion, and that could gather these lambs with his arm, and carry them in his bosom, and that could gently lead those that are with young (Heb. v. 2; Isa. xl. 11). Now to the care of *this Man*, Christiana admonished her four daughters to commit their little ones, that by these waters they might be housed, harboured, succoured, and nourished, and that none of them might be lacking in time to come. This Man, if any of them go astray, or be lost, he will bring them again; he will also bind up that which was broken, and will strengthen them that are sick (Jer. xxiii. 4; Ezek. xxxiv. 11-16). Here they will never want meat, drink, and clothing; here they will be kept from thieves and robbers; for this Man will die before one of those committed to his trust shall be lost. Besides, here they shall be sure to have good nurture and admonition, and shall be taught to walk in right paths, — and that, you know, is a favour of no small account. Also here, as you see, are delicate waters, pleasant meadows, dainty flowers, variety of trees, and such as bear wholesome fruit;— fruit not like that that Matthew ate of, that fell over the wall out of Beelzebub's garden; but fruit that procureth health where there is none, and that continueth and increaseth it where it is.

So they were content to commit their little ones to him; and that which was also an encouragement to them so to do was, for that all this was to be at the charge of the King, and so was as an hospital for young children and orphans.

Now they went on; and when they were come to By-*path Meadow*, to the stile over which *Christian went* with his fellow Hopeful, *when they* were taken by Giant Despair, and put into

Part I., p. 145.

a mine. a flack giant spair.

De-

castle

it, to set them at liberty and an

So one said one thing, and another said they might, P

One questioned if it was lawful to

crated ground; another said they might, Those

end was good: but Mr. Great-heart said, True, y

assertion offered last cannot be universally true, y

have a commandment to resist sin, "to overcome

to "fight the good fight of faith;" and, I pray

whom should I fight this good fight, if not wi

Despair? I will, therefore, attempt the takin

his life, and the demolishing of Doubting Cas

said he, Who will go with me? Then said

I will. And so will we too, said Christiana

Matthew Samuel, James, and Joseph; f

young men and strong (1 John ii. 13, 14)

the women in the road, and with the

mind, and Mr. Ready-to-halt with his

their guard, until they came back; fo

h Giant Despair dwelt so nea

little child might lead th

heart, old Honest,

to Doubtin

car

u open thy gates for my entrance. Prepare thyself
to fight, for I am come to take away thy head, and
lemolish Doubting Castle.

'ow Giant Despair, because he was a giant, thought
man could overcome him; and again
ught he, Since heretofore I have
le a conquest of angels, shall Great-
rt make me afraid? So he harnessed himself, and
it out. He had a cap of steel upon his head, a
ast-plate of fire girded to him, and he came out in
shoes, with a great club in his hand. Then these
men made up to him and beset him behind and
ore; also, when Diffidence the giantess came up to
p him, old Mr. Honest cut her down at one blow.
en they fought for their lives, and
nt Despair was brought down to the
und, but was very loath to die. He
ggled hard, and had, as they say, as many lives as a
; but Great-heart was his death, for he left him not
he had severed his head from his shoulders.

Despair has overcome angels.

Despair is loath to die.

'hen they fell to demolishing Doubting Castle; and
t, you know, might with ease be done
e Giant Despair was dead. They
e seven days in destroying of that;
l in it of pilgrims they found one Mr. Despondency,
ost starved to death, and one Much-afraid, his
ghter: these two they saved alive. But it would
e made you a-wondered to have seen the dead bodies
t lay here and there in the castle-yard, and how
l of dead men's bones the dungeon was.

Doubting Castle demolished.

Vhen Mr. Great-heart and his companions had per-
med this exploit, they took Mr. Despondency, and
daughter Much-afraid, into their protection; for
y were honest people, though they were prisoners in
ibting Castle, to that tyrant, Giant Despair. They
efore, I say, took with them the head of the gia
his body they had buried under a heap of stor

handsomely.

As for Mr. Despondency, the music wa
to him; he was for feeding rather than
that he was almost starved. So Christian
some of her bottle of spirits, for present
then prepared him something to eat; and
time the old gentleman came to himself, a
be finely revived.

Now I saw in my dream, when all these
finished, Mr. Great-heart took the head o
spair, and set it upon a pole by the highwa
over against the pillar that Christian had
caution to pilgrims that came after, to t
entering into his grounds.

Then he writ under it, upon a marble
verses following:—

A monument of deliverance.

This is the head of him whose name
In former times did pilgrims terrify.
His castle's down; and Diffidence, hi
Brave Mr. Great-heart has bereft of
Despondency, his daughter Much-
Great-heart for them also the man
Who hereof doubts, if he'll but
Unhither may his scruples anti

This head, also, when doubting cripples dance,
Doth show from fear they have deliverance.

When these men had thus bravely showed themselves against Doubting Castle, and had slain Giant Despair, they went forward, and went on till they came to the Delectable Mountains, where Christian and Hopeful refreshed themselves with the varieties of the place. They also acquainted themselves with the Shepherds there, who welcomed them, as they had done Christian before, unto the Delectable Mountains.

Now, the Shepherds, seeing so great a train follow Mr. Great-heart (for with him they were well acquainted), they said unto him, Good sir, you have got a goodly company here. Pray where did you find all these? Then Mr. Great-heart replied:

The guide's speech to the Shepherds.

First, here is Christiana and her train,
Her sons, and her sons' wives, who, like the wain,
Keep by the pole, and do by compass steer
From sin to grace, else they had not been here:
Next here's old Honest come on pilgrimage;
Ready-to-halt, too, who, I dare engage,
True-hearted is; and so is Feeble-mind,
Who willing was not to be left behind:
Despondency, good man, is coming after,
And so also is Much-afraid his daughter.
May we have entertainment here, or must
We further go? Let's know whereon to trust.

Their entertainment.

Then said the Shepherds, This is a comfortable company. You are welcome to us; for we have for the feeble as for the strong. Our Prince has an eye to what is done to the least of these (Matt. xxv. 40); therefore infirmity must not be a block to our entertainment. So they had them to the palace door, and then said unto them, Come in, Mr. Feeble-mind; Come in, Mr. Ready-to-halt; Come in, Mr. Despondency, and Mrs. Much-afraid his daughter. These, Mr. Great-heart, said the Shepherds to the guide, we call in by name, for that they are most av

nor shoulder, but
their way into the palace with fl
(Ezek. xxxiv. 21).

So the feeble and weak went in,
and the rest did follow. When the
the Shepherds said to those of th
is it that you would have? for,
must be managed here for the sup
as well as the warning of the un
them a feast of things easy of dig
pleasant to the palate and not
when they had received, they we
one respectively unto his proper p

When morning was come, bec
were high, and the day clear, an
custom of the Shepherds to show
their departure some rarities, ther
ready, and had refreshed thems
took them out into the fields, ar
what they had shown to Christian

. Then said Mr. Great-heart, I know him: an above many.

ıey had them to another place, called Mount ; and there they saw a man

Mount Innocent.

ll in white; and two men, Pre- ıd Ill-will, continually casting him. Now, behold, the dirt, whatsoever they m, would in a little time fall off again, and ınt would look as clear as if no dirt had been eat. Then said the pilgrims, What means he Shepherds answered, This man is named ın, and this garment is to show the innocency e. Now, those that throw dirt at him, are ıate his well-doing: but, as you see the dirt tick upon his clothes, so it shall be with him th truly innocently in the world. Whoever hat would make such men dirty, they labour n; for God, by that a little time is spent, will ıt their innocence shall break forth as the l their righteousness as the noonday.

ıhey took them, and had them to Mount where they showed them a man

Mount Charity.

a bundle of cloth lying before of which he cut coats and gar- r the poor that stood about him, yet his r roll of cloth was never the less. Then said at should this be? This is, said the Shepherds, you that he who has a heart to give of his the poor, shall never want wherewithal. He ıreth shall be watered himself. And the cake widow gave to the prophet did not cause that ıver the less in her barrel.

ad them also to a place where they saw one ı one Want-wit washing an

The work of one Fool and one Want-wit.

ı, with intention to make him ıt the more they washed him er he was. Then they asked the Shepherd

what that should mean. So th
Thus shall it be with the vile pers
get such a one a good name shall i
to make him more abominable. Thus
Pharisees; and so shall it be with all hy

Then said Mercy, the wife of Matthew

Mercy has a mind to see the hole in the hill.

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her mother, Mother, I wo
be, see the hole in the hil
monly called the by-way t
mother brake her mind to

Then they went to the door. It was
a hill; and they opened it, and bid Me
while. So she hearkened, and heard
Cursed be my father, for holding of my
the way of peace and life! Another said
been torn in pieces before I had, to sa
my soul! And another said, If I were
how would I deny myself rather than com
Then there was as if the very earth had
quaked under the feet of this young wo
So she looked white, and came trembling
Blessed be he and she that are delive
place!

Now when the Shepherds had shown
things, then they had them back to th
entertained them with what the house

Mercy longeth, and for what.

But Mercy, being a young
woman, longed for somet
saw there, but was ashame
mother-in-law then asked her what she
looked as one not well. Then said Mer
looking-glass hangs up in the dining-roo
cannot take my mind: if, therefore, I
think I shall miscarry. Then said her
mention thy wants to the Shepherds, a
deny it thee. But she said, I am ash
men should know that I longed.

no shame, but a virtue to long for such a
t. So Mercy said, Then, mother, if you
he Shepherds if they are willing to sell it.
ass was one of a thousand. It would pre-
one way, with his own fea-
; and, turn it but another
ould show one the very face.

It was the word of God.

le of the Prince of pilgrims himself. Yea, I
with them that can tell, and they have said
ve seen the very crown of thorns upon his
king in that glass: they have therein also
s in his hands, in his feet, and his side.
excellency is there in that glass, that it
n to one, where they have a mind to see
er living or dead; whether in earth or
ther in a state of humiliation, or in his
whether coming to suffer, or coming to
i. 23; 1 Cor. xiii. 12; 2 Cor. iii. 18).

therefore went to the Shepherds apart
nes of the Shepherds are Knowledge, Ex-
atchful, and Sincere), and said unto them,
of my daughters, a breeding woman, that
long for something that she hath seen in
and she thinks that she shall miscarry if
y you be denied.

. Call her, call her; she shall assuredly
e can help her to. So they
nd said to her, Mercy, what
thou wouldst have? Then
and said, The great glass that hangs up in
oom. So Sincere ran and fetched it, and
l consent it was given her. Then she bowed
nd gave thanks, and said, By this I know
obtained favour in your eyes.

She doth not lose her longing.

gave to the other young women such
ey desired, and to their husbands great
ons, for that they had joined with Mr.

Great-heart to the slaying of Giant Despair, and the demolishing of Doubting Castle.

How the Shepherds adorn the pilgrims.

About Christiana's neck the Shepherds put a bracelet, and so they did about the neck of her four daughters; also they put earrings in their ears, and jewels on their foreheads.

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When they were minded to go hence, they *let them* go in peace, but gave not to them those certain cautions which before were given to Christian and his companion. The reason was, for that these had Great-heart to be their guide, who was one that was well acquainted with things, and so could give them their cautions more seasonably, to wit, even then when the danger was nigh the approaching. What

Part I., p. 170.

cautions Christian and his companion also lost by that the time was come that they had received of the Shepherds, they had to put them in practice. Wherefore here was the advantage that this company had over the other.

From hence they went on singing, and they said:

Behold, how fitly are the stages set,
For their relief that pilgrims are become!
And how they us receive without one let,
That make the other life our mark and home!

What novelties they have to us they give,
That we, though pilgrims, joyful lives may live:
They do upon us, too, such things bestow,
That show we pilgrims are, where'er we go.

When they were gone from the Shepherds, th

Part I., p. 160.

quickly came to the place where Christ
met with one Turn-away, that dwel
the town of Apostasy. Wherefore of him Mr. Gr
heart, their guide, did now put them in mind, w
This is the place where Christian met with one
away, who carried with him the character o

bellion at his back. And this I have to say concerning this man:—he would hearken to no counsel, but once afalling, persuasion could not stop him (Heb. x. 26–29). When he came to the place where the Cross and the Sepulchre were, he did meet with one that bid him look there; but he gnashed with his teeth, and stamped, and said he was resolved to go back to his own town. Before he came to the gate, he met with Evangelist, who offered to lay hands on him, to turn him into the way again. But this Turn-away resisted him, and having done much despite unto him, he got away over the wall, and so escaped his hand.

How one Turn-away managed his apostasy.

Then they went on; and just at the place where Little-faith formerly was robbed, there stood a man with his sword drawn, and his face all bloody. Then

VALIANT-FOR-TRUTH.

said Mr. Great-heart, What art thou? The man made answer, saying, I am one whose name is Valiant-for-truth. I am a pilgrim, and am going to the Celestial City. Now as I was in my way, there were three men did beset me, and propounded unto me these three things: 1. Whether I would become one of them; 2. Or so

One Valiant-for-truth beset with thieves.

BESET WITH THIEVES.

lightly give it away. Besides, you have noth
thus to put things to my choice; where
peril be it if you meddle. Then these three
head, Inconsiderate, and Pragmatic, drew
I also drew upon them. So we fell t

three, for the space of above three hours. They hav left upon me, as you see, some of the marks of their valour, and have also carried away with them some of mine. They are but just now gone: I suppose they might, as the saying is, hear your horse dash, and s they betook themselves to flight.

How he b haved himse and put the to flight.

Great-hea wonders at h valour.

Great. But here was great odds, three against one.

Valiant. It is true; but little or more are nothing t him that has the truth on his side. "Though an hos should encamp against me," said one, "my heart sha not fear: though war should rise against me, in th will I be confident," &c. (Ps. xxvii. 3). Besides, sai he, I have read in some records, that one man ha fought an army: and how many did Samson slay wit the jawbone of an ass! (Judges xv. 15, 16).

Great. Then said the guide, Why did you not cr out, that some might have come in for your suc cour?

Valiant. So I did, to my King, who, I knew, coul hear, and afford invisible help, and that was sufficien for me.

Great. Then said Great-heart to Mr. Valiant-for-truth Thou hast worthily behaved thyself. Let me see th sword. So he showed it him. When he had taken in his hand, and looked thereon a while, he said, Ha it is a right Jerusalem blade (Isa. ii. 3).

Valiant. It is so. Let a man have one of these blade with a hand to wield it and skill to use it, and he ma venture upon an angel with it. He need not fear i holding, if he can but tell how to lay on. Its edges wi never blunt. It will cut flesh and bones, and soul an spirit and all (Eph. vi. 12–17; Heb. iv. 12).

Great. But you fought a great while; I wonder was not weary.

Valiant. I fought till my sword did cleav

the guide
h the City of Destruction
Now, that which caused me
on pilgrimage was this: We had
Tell-true come into our parts,
told it about what Christian had
hat went from the City of De-
ow he had forsaken his wife and
etaken himself to a pilgrim's life.
tly reported, how he had killed a
ne out to resist him in his journey;
rough to whither he intended. It
t welcome he had at all his Lord's
y when he came to the gates of the
there, said the man, he was received
rumpet by a company of Shining Ones
all the bells in the city did ring
hat golden garments he

clothed with; with many other things that now I shall forbear to relate. In a word, that man so told the story of Christian and his travels, that my heart fell into a burning haste to be gone after him; nor could father or mother stay me. So I got from them, and am come thus far on my way.

Great. You came in at the gate, did you not?

Valiant. Yes, yes; for the same man also told us, that all would be nothing, if we did not begin to enter this way at the gate.

He begins right.

Great. Look you, said the guide to Christiana, the pilgrimage of your husband, and what he has gotten thereby, is spread abroad far and near.

Christian's name famous.

Valiant. Why, is this Christian's wife?

Great. Yes, that it is; and these also are her four sons.

Valiant. What! and going on pilgrimage too?

Great. Yes, verily; they are following after.

Valiant. It glads me at heart. Good man! how joyful will he be when he shall see them that would not go with him, yet to enter after him in at the gates into the city!

He is much rejoiced to see Christian's wife.

Great. Without doubt it will be a comfort to him; for, next to the joy of seeing himself there, it will be a joy to meet there his wife and children.

Valiant. But, now you are upon that, pray let me hear your opinion about it. Some make a question, whether we shall know one another when we are there.

Great. Do they think they shall know themselves then, or that they shall rejoice to see themselves in that bliss? And if they think they shall know and do these, why not know others, and rejoice in their welfare also? Again, since relations are our second self, though that state will be dissolved there, yet why may

at did
that it was a dang
s way in the world, said
ns go.
rein this way is so danger-

many particulars.

em.
of the Slough of Despond,
stian was well-nigh smothered.
me that there were archers
ready in Beelzebub Castle, to
d knock at the Wicket-gate for
me also of the wood and dark
ill Difficulty; of the lions; and
nts, Bloody-man, Maul, and Slay-
reover, that there was a foul fiend
of Humiliation; and that Christian
bereft of life. Besides, said they,
the Valley of the Shadow of Death,
lins are; where the light is darkness;
s full of snares, pits, traps, and gins
o of Giant Despair, of Doubting Castle,

terer
headed Igno
gate, from whence
was in the side of
to hell.
Great. I promis
But did they make a
Valiant. No; stay.
had tried that way o
gone a great way there
could find something of
had so much talked of
came back again, and be
foot out of doors in that
the country. And they
Obstinate and Pliable,
away and old Atheist
said, had some of th
find, but not one of t
going as surrounded

and of the ruin that the pilgrims met with here. Further, they said I must go over the Enchanted Ground, which was dangerous; and that, after all this, I should find a river, over which I should find no bridge, and that that river did lie betwixt me and the Celestial Country.

Great. And was this all?

Valiant. No. They also told me that this way was full of deceivers, and of persons that lay in wait there, to turn good men out of the path.

The second.

Great. But how did they make that out?

Valiant. They told me that Mr. Worldly Wiseman did there lie in wait to deceive. They also said that there was Formality and Hypocrisy continually on the road. They said also, that By-ends, Talkative, or Demas would go near to gather me up; that the Flatterer would catch me in his net; or that, with green-headed Ignorance, I would presume to go on to the gate, from whence he was sent back to the hole that was in the side of the hill, and made to go the by-way to hell.

Great. I promise you this was enough to discourage. But did they make an end here?

Valiant. No; stay. They told me also of many that had tried that way of old, and that had gone a great way therein, to see if they could find something of the glory there, that so many had so much talked of from time to time; and how they came back again, and befooled themselves for setting a foot out of doors in that path, to the satisfaction of all the country. And they named several that did so, as Obstinate and Pliable, Mistrust and Timorous, Turn-away and old Atheist, with several more, who, they said, had some of them gone far to see if they could find, but not one of them found so much advantage by going as amounted to the weight of a feather.

The third.

Great. Said they anything more to discou[illegible]

Valiant. Yes. They told me of one [illegible] who was a pilgrim; and how he [illegible] this way so solitary, that he never [illegible] comfortable hour therein; also, that Mr. Despond [illegible] had like to have been starved therein; yea, and [illegible] (which I had almost forgot) that Christian hi[illegible] about whom there has been such a noise, after all [illegible] ventures for a celestial crown, was certainly drow[illegible] in the Black River, and never went a foot further, [illegible] ever it was smothered up.

The fourth.

Great. And did none of these things discourage you?

Valiant. No; they seemed but as so many nothings to me.

Great. How came that about?

Valiant. Why, I still believed what Mr. Tell-true had said; and that carried me beyond them all.

How he got over these stumbling-blocks.

Great. Then this was your victory, even your faith.

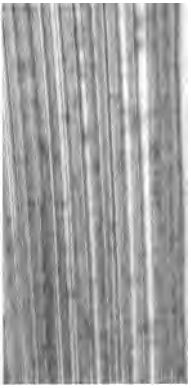
Valiant. It was so. I believed, and therefore came out, got into the way, fought all that set themselves against me, and, by believing, am come to this place.

Who would true valour see,
Let him come hither;
One here will constant be,
Come wind, come weather.
There's no discouragement
Shall make him once relent
His first avowed intent
To be a pilgrim.

Whoso beset him round
With dismal stories,
Do but themselves confound,—
His strength the more is.
No lion can him fright,—
He'll with a giant fight;
But he will have a right
To be a pilgrim.

He'll not fear what men say;
He'll labour night and day
To be a pilgrim.

By this time they were got to the Enchant
where the air naturally tended to make
one drowsy. And that place was all
grown over with briers and thorns, exce
and there, where was an enchanted art
which if a man sits, or in which if a man
is a question, say some, whether ever he
or wake again in this world. Over this for
fore, they went, both one and another, and
heart went before, for that he was the g
Mr. Valiant-for-truth, he came behind, b
a guard, for fear, lest peradventure som
dragon, or giant, or thief, should fall u
rear, and so do mischief. They went on
man with his sword drawn in his hand;
knew it was a dangerous place. Also th
up one another as well as they could. Fe
Mr. Great-heart commanded should com



An arbour on the Enchanted Ground.

pumng, and signing.
another sticks fast i
of them, lost their s
out, I am down; an
a third, The bushes
think I cannot get a

Then they came s
much
was f
fled w
and settles. It also
weary might lean.
considered, was ter
began to be foiled v
there was not one
motion to stop them
they continually ga
their guide, and he
gers, and of the nat
them, that usually,
they

The guide has a map of all ways leading to or from the City.

But he had in his pocket a map of all ways
to or from the Celestial City;
re he struck a light (for he never
so, without his tinder-box), and
view of his book or map, which
n be careful in that place to turn
right-hand way. And had he not here been
to look in his map, they had all, in probability,
nothered in the mud; for just a little before
and that at the end of the cleanest way, too, was
one knows how deep, full of nothing but mud,
made on purpose to destroy the pilgrims in.

God's Book.

thought I with myself, Who that goeth on pil-
but would have one of these
bout him, that he may look, when
a stand, which is the way he must take?

HEEDLESS AND TOO-BOLD.

An arbour, and two asleep therein.

went on, then, in this Enchanted Ground, till
ame to where there was another
and it was built by the highway
and in that arbour there lay two
ose names were Heedless and Too-bold. These

they consulted
them in their
awake them. S
awake them, —
caution, namely,
sit down, nor e
arbour.

So they went f
each
seen
no
did shake them, an
Then said one of th
money. At which
fight so long as I ca
the other. At that

The pilgrims try to wake them.

Then said Christia
The gr
If you
ever e

Their endeavour is fruitless.

answer

the enemy to pilgrims has; wherefore it is, as you see, placed almost at the end of the way, and so it standeth against us with the more advantage. For when, thinks the enemy, will these fools be so desirous to sit down, as when they are weary? and when so like to be weary, as when almost at their journey's end? Therefore it is, I say, that the Enchanted Ground is placed so nigh to the land Beulah, and so near the end of their race. Wherefore, let pilgrims look to themselves, lest it happen to them as it has done to these, that, as you see, are fallen asleep, and none can wake them.

Then the pilgrims desired, with trembling, to go forward; only they prayed their guide to strike a light, that they might go the rest of their way by the help of the light of a lantern. So he struck a light, and they went by the

The light of the Word.

the Celestial City. Then Mr. Great-heart called after him, saying, Soho, friend! let us have your company, if you go, as I suppose you do, to the Celestial City.

MR. STANDFAST.

The story of Stand-fast.

So the man stopped, and they came up to him. But so soon as Mr. Honest saw him, he said, I know this man. Then said Mr. Valiant-for-truth, Pr'ythee, who is it? It is one, said he, who comes from whereabouts I dwelt. His name is Stand-fast; he is certainly a right good pilgrim.

Talk between him and Mr. Honest.

So they came up one to another. And presently Stand-fast said to old Honest, Ho, father Honest! are you there? Ay, said he, that I am, as sure as you are there. Right glad am I, said Mr. Stand-fast, that I have found you on this road. And as glad am I, said the other, that I espied you upon your knees. Then Mr. Stand-fast blushed, and said, But why did you see me? Yes

that I did, quoth the other, and with my heart was glad at the sight. Why, what did you think? said Standfast. Think! said old Honest; what should I think? I thought we had an honest man upon the road, and therefore should have his company by-and-by. If you thought not amiss, said Stand-fast, how happy am I! But if I be not as I should, I alone must bear it. That is true, said the other; but your fear doth further confirm me that things are right betwixt the Prince of pilgrims and your soul. For saith He, "Blessed is the man that feareth alway" (Prov. xxviii. 14).

They found him at prayer.

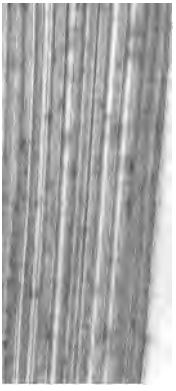
Valiant. Well but, brother, I pray thee tell us what was it that was the cause of thy being upon thy knees even now? Was it for that some special mercy laid obligations upon thee, or how?

What it was that fetched him upon his knees.

Stand. Why, we are, as you see, upon the Enchanted Ground; and as I was coming along, I was musing with myself of what a dangerous road the road in this place was, and how many that had come even thus far on pilgrimage had here been stopped and been destroyed. I thought also of the manner of the death with which this place destroyeth men. Those that die here die of no violent distemper. The death which such die is not grievous to them; for he that goeth away in a sleep begins that journey with desire and pleasure; yea, such acquiesce in the will of that disease.

Hon. Then Mr. Honest interrupting of him, said, Did you see the two men asleep in the arbour?

Stand. Ay, ay, I saw Heedless and Too-bold there; and for ought I know, there they will lie till they rot (Prov. x. 7). But let me go on in my tale. As I was thus musing, as I said, there was one in very pleasant attire, but old, who presented herself unto me, and offered me three things, to wit, her body, her purse and her bed. Now, the truth is, I was both a-wea



Madam Bubble, or this vain world.

nothing at all. Then s
if I would be ruled by
and happy; for, said
world, an
Then I as
it was M
further from her; but s
ticements. Then I bet
knees, and with hands lif
Him that had said He
came up, the gentlewoma
tinued to give thanks fo
for I verily believe she
sought to make stop of m

Hon. Without doubt
stay, now you talk of her,
her, or have read some sto

Stand. Perhaps you hav

Hon. Madam Bubble!
dame, somewhat of a swart

Stand. Right, you hit it

[illegible] ii. 15). This i
aintaineth in their splendour all those th
emies of pilgrims; yea, this is she that ha
f many a man from a pilgrim's life. She
ssiper; she is always, both she and her dau
e pilgrim's heels or another, now commen
en preferring the excellences of this life.
ld and impudent slut: she will talk with
e always laugheth poor pilgrims to scorn, bu
mmends the rich. If there be one cunnin
ney in a place, she will speak well of hi
se to house. She loveth banqueting and
inly well; she is always at one full table or
has given it out in some places that she i
; and therefore some do worship her. She
es and open places of cheating; and she will
w it, that none can show a good comparable t
promiseth to dwell with children's children,
but love her and make much of her. She w
of her purse gold like dust, in some places,
persons. She loves to be sought after,
of, and to lie in the bosom [illegible]

pilgrim in!
is foes!
here are to sin
al knows.

h are shy, yet can
in the mire:
hey shun the frying-pan,
the fire.

until they were come unto the
Beulah, where the sun shineth
nd day. Here, because they were
hemselves a while to rest. And
was common for pilgrims, and
ls and vineyards that were here
ng of the Celestial Country, there-
used to make bold with any of his
le while soon refreshed them here;
o ring, and the trumpets continually
ously, that they could not sleep, and
ed as much refreshing as if they had
p ever so soundly. Here also all the

In this
them that ha
a history of
had done.
coursed, ho
its flowings
gone over.
it has over
In this
the Kin
grims,
Here a
calamu
cense,
these.
stay
to
ap

noise of them that walked the streets was, More pilgrims have come to town! And another would answer, saying, And so many went over the water, and were let in at the golden gates to-day! They would cry again, There is now a legion of Shining Ones just come to town, by which we know that there are more pilgrims upon the road; for here they come to wait for them, and to comfort them after all their sorrow! Then the pilgrims got up, and walked to and fro. But how were their ears now filled with heavenly noises, and their eyes delighted with celestial visions! In this land they heard nothing, saw nothing, felt nothing, smelled nothing, tasted nothing, that was offensive to their stomach or mind; only when they tasted of the water of the river over which they were to go, they thought that it tasted a little bitterish to the palate; but it proved sweet when it was down.

Death bitter to the flesh, but sweet to the soul.

In this place there was a record kept of the names of them that had been pilgrims of old, and a history of all the famous acts that they had done. It was here also much discoursed, how the river to some had had its flowings, and what ebbings it had while others have gone over. It has been in a manner dry for some, while it has overflowed its banks for others.

Death has its ebbings and flowings, like the tide.

In this place the children of the town would go into the King's gardens, and gather nosegays for the pilgrims, and bring them to them with much affection. Here also grew camphire, with spikenard and saffron, calamus and cinnamon, with all its trees of frankincense, myrrh, and aloes, with all chief spices. With these the pilgrims' chambers were perfumed while they *stayed here*; and with these were their bodies anointed, *to prepare* them to go over the river when the time appointed was come.

Now, while they lay here, and waited for the good

hour, there was a noise

A messenger of Death sent Christiana.

post come
matter of
tiana, the

So inquiry was made fo
out where she was. So

His message.

letter.
good w
the Master calleth fo
shouldest stand in h
tality, within these t
When he had rea
there
mess
hast
row
easi

How welcome is death to them that have nothing to do but die.

wrought so effect
pointed she must
When Christia
that she was th
over, she called
him how matte
glad of the ne

Her speech to her guide.

he told her, s
that survive
Then she

To her children.

with her t
so white.
little she
to be rea

hen she had spoken these words to her guide, and her children, she called for Mr. Valiant-for-truth, and said unto him, Sir, you have in all places showed yourself true-hearted; be "faithful unto death," and my King will give you "a crown of life." I would also entreat you to have an eye to my children; and, if at any time you see them faint, speak comfortably to them. For my daughters, my sons' wives, they have been faithful, and a fulfilling of the promise upon them will be their end. But she gave Mr. Stand-fast a ring.

To Mr. Valiant.

To Mr. Standfast.

CHRISTIANA'S GIFT.

Then she called for old Mr. Honest, and said of "Behold an Israelite indeed, in whom is no guile." Then said he, I wish you a fair day when you set out for Mount Zion, and be glad to see that you go over the river dryshod she answered, Come wet, come dry, I long to for however the weather is in my journey, I

To old

time enough when I come there to sit down and rest me and dry me.

To Mr. Ready-to-halt.

Then came in that good man Mr. Ready-to-halt, to see her. So she said to him, Thy travel hither has been with difficulty; but that will make thy rest the sweeter. But watch, and be ready; for at an hour when ye think not, the messenger may come.

To Despondency and his daughter.

After him came in Mr. Despondency, and his daughter Much-afraid; to whom she said, You ought with thankfulness for ever to remember your deliverance from the hands of Giant Despair, and out of Doubting Castle. The effect of that mercy is, that you are brought with safety hither. Be ye watchful, and cast away fear; "be sober, and hope to the end."

To Feeble-mind.

Then she said to Mr. Feeble-mind, Thou wast delivered from the mouth of Giant Slay-good, that thou mightest live in the light of the living for ever, and see thy King with comfort; only I advise thee to repent thee of thine aptness to fear and doubt of his goodness, before he sends for thee; lest thou shouldest, when he comes, be forced to stand before him for that fault with blushing.

Her last day, and manner of her departure.

Now the day drew on that Christiana must be gone. So the road was full of people to see her take her journey. But, behold, all the banks beyond the river were full of horses and chariots, which were come down from above to accompany her to the city gate. So she came forth and entered the river, with a beckon of farewell to those that followed her to the river side. The last words that she was heard to say here were, I come, Lord, to be with thee, and bless thee.

So her children and friends returned to their place, for those that waited for Christiana had carried h

IN THE RIVER.

out of their sight. So she went and called, and entered in at the gate with all the ceremonies of joy that her husband Christian had entered with before her.

At her departure her children wept. But Mr. Great

heart and Mr. Valiant played upon the well-tuned cymbal and harp for joy. So all departed to their respective places.

Ready-to-halt summoned.

In process of time there came a post to the town again, and his business was with Mr. Ready-to-halt. So he inquired him out, and said to him, I am come to thee in the name of Him whom thou hast loved and followed, though upon crutches; and my message is to tell thee, that he expects thee at his table to sup with him in his kingdom, the next day after Easter; wherefore prepare thyself for this journey.

Then he also gave him a token that he was a true messenger, saying, "I have broken thy golden bowl, and loosed thy silver cord" (Eccles. xii. 6).

Promises.

His will.

After this, Mr. Ready-to-halt called for his fellow-pilgrims, and told them, saying, I am sent for, and God shall surely visit you also. So he desired Mr. Valiant to make his will. And because he had nothing to bequeath to them that should survive him but his crutches and his good wishes, therefore thus he said, These crutches I bequeath to my son that shall tread in my steps, with an hundred warm wishes that he may prove better than I have done.

His last words.

Then he thanked Mr. Great-heart for his conduct and kindness, and so addressed himself to his journey. When he came at the brink of the river he said, Now I shall have no more need of these crutches, since yonder are chariots and horses for me to ride on. The last words he was heard to say were, Welcome life! So he went his way.

Feeble-mind summoned.

After this, Mr. Feeble-mind had tidings brought him that the post sounded his horn at his chamber door. Then he came in, and told him, saying, I am come to tell thee that thy Master hath need of thee; and that in a very

little time thou must behold his face in brightness. And take this as a token of the truth of my message: "Those that look out at the windows shall be darkened" (Eccles. xii. 3).

Then Mr. Feeble-mind called for his friends, and told them what errand had been brought unto him, and what token he had received of the truth of the message. Then he said, Since I have nothing to bequeath to any, to what purpose should I make a will? As for my feeble mind, that I will leave behind me; for that I have no need of that in the place whither I go, nor is it worth bestowing upon the poorest pilgrim; wherefore, when I am gone, I desire that you, Mr. Valiant, would bury it in a dunghill. This done, and the day being come in which he was to depart, he entered the river as the rest. His last words were, Hold out, faith and patience! So he went over to the other side.

He makes no will.

His last words.

When days had many of them passed away, Mr. Despondency was sent for; for a post was come, and brought this message to him: Trembling man! these are to summon thee to be ready with thy King by the next Lord's day, to shout for joy for thy deliverance from all thy doubtings. And, said the messenger, that my message is true, take this for a proof: so he gave him a grasshopper to be a burden unto him (Eccles. xii. 5).

Mr. Despondency summoned.

Now, Mr. Despondency's daughter, whose name was Much-afraid, said, when she heard what was done, that she would go with her father. Then Mr. Despondency said to his friends, Myself and my daughter, you know what *we have* been, and how troublesomely we have behaved *ourselves* in every company. My will *and my* daughter's is, that our desponds *and slavish* fears be by no man ever received, from

His daughter goes too.

His will.

never [illegible]
and seek entertainment or [illegible]
sakes shut ye the doors upon them.

When the time was come for them to depa
went to the brink of the river. T
words of Mr. Despondency were
well night; welcome day! His
ter went through the river singing, but nom
understand what she said.

His last words.

Then it came to pass, a while after, that ther
post in the town that inquired
Honest. So he came to his hous
he was, and delivered to his ha
lines: Thou art commanded to be ready agai
day seven-night, to present thyself before thy
his Father's house. And for a token that my
is true, "All thy daughters of music shall be
low" (Eccles. xii. 4). Then Mr. Honest calle
friends, and said unto them, I
shall make no will. As for my
it shall go with me; let him ti
after be told of this. When the day that he
gone was come, he addressed himself to go
river. Now the river at that time overf
banks in some places; but M
[illegible] time had spoken to

Mr. Honest summoned.

He makes no will.

for a token that the summons was true, "That his pitcher was broken at the fountain" (Eccles. xii. 6). When he understood it, he called for his friends, and told them of it. Then said he, I am going to my Father's; and though with great difficulty I am got hither, yet now I do not repent me of all the trouble I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage; and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me that I have fought His battles who now will be my rewarder. When the day that he must go hence was come, many accompanied him to the river side, into which as he went he said, "Death, where is thy sting?" And as he went down deeper, he said, "Grave, where is thy victory?" So he passed over, and all the trumpets sounded for him on the other side.

His will.

His last words.

Then there came forth a summons for Mr. Stand-fast (this Mr. Stand-fast was he that the rest of the pilgrims found upon his knees in the Enchanted Ground), for the post brought it him open in his hands. The contents whereof were, that he must prepare for a change of life, for his Master was not willing that he should be so far from him any longer. At this Mr. Stand-fast was put into a muse. Nay, said the messenger, you need not doubt the truth of my message, for here is a token of the truth thereof: "Thy wheel is broken at the cistern" (Eccles. xii. 6). Then he called unto him Mr. Great-heart, who was their guide, and said unto him, Sir, although it was not my hap to be much in your good company in the days of my pilgrimage, yet, since the time I knew you, you have been profitable to me. When I came from home, I'

Mr. Stand-fast is summoned.

He calls for Mr. Great-heart.

His speech to him.

His message to his family.

be acquainted with a
shall happen unto me.
over, of my happy arrival to this
present [and] late blessed condition I
also of Christian, and Christiana his
and her children came after her hus
also what a happy end she made, a
gone. I have little or nothing to s
except it be prayers and tears for t
will suffice if thou acquaint them, if
may prevail.

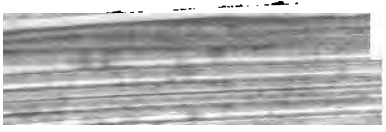
When Mr. Stand-fast had thus set t
the time being come for him to haste
went down to the river. Now there
that time in the river; wherefore Mr
he was about half way in, stood a w

His last words.

his companions that
him thither. And h
has been a terror to
thoughts of it also have often frig
methinks I stand easy; my foot is fix
which the feet of the priests that b
covenant stood, while Israel went over
iii. 17). The waters, indeed, are to
and to the stomach cold; yet the t
am going to, and of the conduct tha
the other side, doth lie as a glowing
I see myself now at the end of my
some days are ended. I am going t
which was crowned with thorns, an
spit upon for me. I have torme
and faith; but now I go where

been to me a civet-box; yea, sweeter than all
His voice to me has been most sweet; and I
nance I have more desired than they that l
desired the light of the sun. His word I c
gather for my food, and for antidotes against
ings. He has held me, and hath kept me f
iniquities; yea, my steps have been streng
his way.

Now, while he was thus in discourse, his co
changed; his strong man bowed under him:
he had said, Take me, for I come unto thee,
to be seen of them.

But glorious it was to see how the open
filled with horses and chariots, with trump
pipers, with singers and players on string
ments, to welcome the pilgrims, as they wen
followed one another in at the beautiful g
city.

As for Christian's children, the four boys t
tiana brought with her, with their wives and
I did not stay where I was till they were